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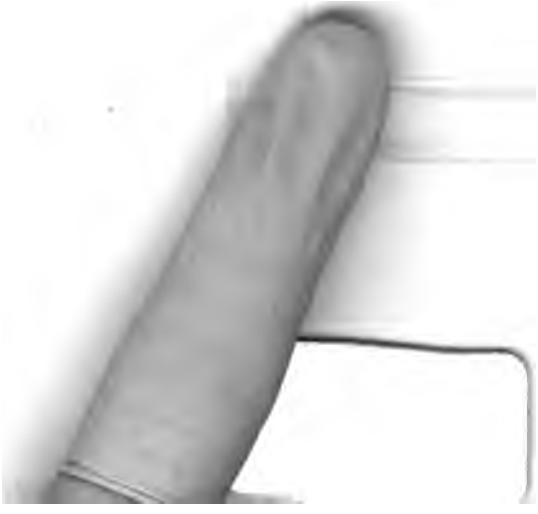

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OXFORD.

HAIL to thee, Oxford, with fair front, and free
From churchly pride and scholarly conceit,
And with wide arms of kinship spread to greet
All eager souls that seek a sign from thee!
Too long, too long men saw thee sit apart
From all the living pulses of the hour,
Glassing thyself in thy peculiar dower,
Like a vain beauty with a loveless heart.
But now God taught thine eye to look abroad
On this rich pomp of things, and recognise
In changing forms and ever new disguise
The radiant face of one unchanging God,
And in the complex play of great and small
See how all live for each, and each for all.

JOHN STUART BLACKIE.

"Written on being witness to the imposing ceremony of the Inauguration of Mansfield College, when the heads of the principal old Houses were entertained by the Principal of the new College in a festal tent prepared for the occasion. Oct. 15, 1889."—*Author's Note.*

INTRODUCTORY.

(1) *SPRING HILL COLLEGE.* By R. W. Dale, LL.D.

(2) *MANSFIELD COLLEGE.* By W. B. Selbie, M.A.

A.—*Its Origin.*

B.—*Its Aims.*

C.—*Its Buildings.*

THE HISTORY OF SPRING HILL COLLEGE.

By R. W. Dale, LL.D.

Dr. Dale.

History of Spring Hill College.

Spring Hill College, Birmingham, was founded by the late George Storer Mansfield and his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield.

The scheme originated in a conversation that took place some time before March, 1826, between Mr. Mansfield and the Rev. Timothy East, who at that time, and for many years afterwards, was minister of the Congregational Church meeting in Steelhouse Lane, Birmingham, of which Mr. Mansfield and his sisters were members. In answer to the question and appeal, "What shall I do with my property? Tell me how I may employ it for the honour of God," Mr. East suggested the founding of a College for the education of men for the Congregational ministry. Mr. Mansfield and his sisters received the suggestion with enthusiasm, and by a deed dated March 9, 1826, the Spring Hill estate was vested in trustees for the purposes of a College. The estate included a large house occupied by the founders, and held by them under lease. It appears to have been the intention of the deed that until the lease expired they should continue to occupy it,

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paying rent to the trustees. The house, with such alterations and additions as might be necessary, was then to become the College building; it was to be the residence of one of the professors; it was to contain the library, the class-rooms, and the dining-hall, and rooms were to be provided in it for the students. Meanwhile the trustees were authorised to contribute not more than one-fifth of the income from the estate for the purposes of a society, which long ago ceased to exist, described as the Birmingham Evangelical Association for the Propagation of the Gospel, and were required to invest the remainder. On the determination of the lease the trustees were to apply part of the accumulated rents and interest to the repair and enlargement of the house, and the whole income of the trust was to be appropriated to the maintenance of the College.

Mr. Mansfield died soon after the deed was signed. Mrs. Glover and Miss Mansfield, acting under the advice of Mr. East, arranged that the greater part of their own property should be added to the College endowment. In the course of a few years, Mrs. Glover and Miss Mansfield, being anxious to see the work of the College begun, surrendered the lease of the house to the trustees, and removed to a small house in the neighbourhood.

1838—1857.

The College was formally opened on October 2nd and October 3rd, 1838. Two sermons were preached —one by Dr. J. Pye Smith, Principal of Homerton

College, London, on "The Piety and Learning requisite to the Christian Ministry;" the other by Dr. Raffles, of Liverpool, on "The Duty of Christian Churches in reference to Ministerial Education." A public meeting was also held, at which an introductory discourse was delivered by the Theological Tutor, "unfolding the principles on which the educational department of the College would be conducted."

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Nine students entered at the beginning of the first session. Of these, I believe that only Dr. Eustace Conder, of Leeds, the Rev. William Guest, formerly of Leeds and Gravesend, and the Rev. Henry John Heathcote, of Chester Road, near Birmingham, are now living. Two additional students were received in January.

But the endowment was not adequate to the maintenance of the College on the scale which its founders desired. Mr. East, who was a man of great ability, eloquence, and public influence, travelled over England in order to create an interest in the new institution, and to secure for it a sufficient annual income. In this work he had the cordial and effective support of the Rev. John Angell James, the minister of the Congregational church meeting in Carrs Lane, who commanded in an extraordinary measure the affection and confidence of the Congregational churches of this country.

The scheme was of a kind to create enthusiasm. The promoters were anxious to return to the Congregational traditions of the eighteenth century, and to increase the learning of the Congregational

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ministry. The course was to extend over six years. The first two years were to be devoted to Latin, Greek and Mathematics, Hebrew and Chaldee, Logic, and Mental and Moral Philosophy. During this period special attention was also to be devoted to the English Language: the course was to embrace "English Grammar and Philology, including the incidental discussion of the principal doctrines of what is usually called the Philosophy of Language, the Principles and Canons of Verbal Criticism, the History of the English Language, and the Principles of Composition." The last four years, according to the original scheme, were to be given principally to Theological studies; but lectures were to be delivered on Rhetoric, with special application to the pulpit; and this course was to conclude with "a brief survey, partly critical and partly historical, of the principal departments of English Literature, designed to facilitate a profitable study of our best authors, after the student has completed his College course." The scheme of Theological studies was comprehensive. Biblical Exegesis was to extend over a considerable portion of the Old Testament and the New. "Synthetical Theology" was to include lectures on Natural Theology, Christian Evidences, Biblical Dogmatics, Christian Ethics, and "Comparative" or Historical Theology. The Historical Division was to comprise a course on the Theology of the Christian Church, the Special History of Protestant Missions, and the Antiquities of the Christian Church. There were also to be courses on the Christian Ministry, including a

general survey of ministerial requisites and functions; "Pastoral Didactics," or the duties, qualifications and preparation relating to the office of public instruction, whether by preaching or catechising; "Liturgics," or the duties, qualifications and preparation relating to the proper oversight and conduct of public and social worship; and Church Government and Discipline. The students were also to prepare "appropriate exercises," as they are termed, in connection with the lectures; and, twice a week, sermons, or sketches of sermons, were to be read before the class in the presence of the Theological Tutor.

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It is very apparent that, to carry out this scheme in its completeness, would require a large staff of tutors. Only three were appointed. Mr. Barker, the resident tutor, who had been educated at Christ's Hospital, and under Dr. Pye Smith at Homerton, was an excellent classic of the old school. He was also an excellent Hebraist, with a passion for Hebrew studies. Before 1847—the date at which the writer of this sketch entered Spring Hill—he had added Syriac to the work of his chair, a subject not provided for in the scheme. He was able to cover all the subjects assigned to him. The classical work for the Bachelor degree of the University of London was gone over in class; and I believe that he gave some private assistance—but this must have been limited by the pressure of his other duties—to men who took the Classical M.A. To Hebrew he devoted a large amount of time. For many years it was his custom to require the students

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to begin their Hebrew grammar on the second or third day after they entered the College; and work at the Hebrew Bible went on every week to the end of the six years. Syriac, if I remember aright, was begun at the commencement of the last year. He was a man of great industry and modesty, persistence and patience. Conscience was his absolute master. For himself the authority of duty was relentless. There was an iron resoluteness about him which was singularly impressive. He was a shy man, and it was not easy for him to maintain the genial relations with his students which the warmth of his heart made him earnestly desire. But when this shyness was overcome, either by his own personal effort or by some abnormal freedom and confidence on the part of a student, he was more than kind. It was his habit to conduct the morning service, which was held for the students and College family; and his prayers revealed a deep religious life, in which, perhaps, a restless solicitude to be faithful to God in thought, feeling, word and deed was the most constant and active element.

Mr. Henry Rogers, who for a short time had held the Classical Chair at Highbury College, and was afterwards Professor of the English Language at University College, London, was also able to deal successfully with all the subjects assigned to him. He was a competent mathematician; but no high subjects were touched; all that was attempted was the work necessary for the London B.A. He also took Logic, and Philosophy, and the English

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Language. Of these subjects he had a large and accurate knowledge, and his treatment of them, though of a very informal kind, was very effective. There was little time for him to deal with Philosophy during the first two years; and he was under no obligation to read Philosophy with men who were in their Theological course; but it was his custom, for many years, to invite the senior students to meet him in his private room in the afternoon to read and discuss with him a succession of philosophical authors. Attendance was not compulsory, but those who attended at all attended regularly. Among the books that were read were the *Ethics* of Aristotle, the *Theætetus*, the *Apologia*, a few books of the *Republic*, and other dialogues of Plato, Des Cartes' *Method*, and Bacon's *Novum Organum*. Butler's *Sermons* had been read as part of the obligatory work of the College, or they would certainly have had a place in these afternoon readings. Sometimes, I think, Pascal and Leibnitz and Spinoza were read. Mr. Rogers had a quick wit, a graceful fancy, an alert memory, and a great delight in vigorous discussion; and these informal classes were as agreeable as they were profitable. He allowed, and even encouraged, considerable discursiveness. When reading Plato the conversation often drifted swiftly from the ancient antagonists of Socrates to the modern antagonists of the Christian Faith; whatever difficulties any of the men felt about miracles, or about the scientific objections to the authority of the Old Testament, or about a "Book Revelation"—which was a great

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phrase in the controversy forty years ago—were frankly urged and were the subject of keen debate. When his "Eclipse of Faith" appeared, those of his students who had been at his afternoon readings for the previous two years discovered that the imaginary conversations in that book bore distinct traces of very real and ardent conversations in which they had tried their strength against their tutor.

The "Eclipse of Faith" was his most popular work. Early in life he had written elaborate Introductory Essays to editions of Jeremy Taylor, Jonathan Edwards, and, I think, Edmund Burke. While he was at Spring Hill he was a regular writer for the *Edinburgh*, and his articles were republished in three volumes. Twice he received the offer of the editorship of the great review, and Lord Macaulay pressed him earnestly to accept it. His knowledge of literature, and his delicate appreciation of beauty of literary form, added a great charm to his lectures. Except in his mathematical classes, it was never very difficult to turn him aside from the direct track of his teaching to a dissertation on the style of Pascal or Plato, of Locke or South, of Addison, Swift, or Goldsmith, of Burke or Paley; a question innocently interjected which looked in the direction of any of these great writers was fatal; he rose to it as a hungry trout rises to a favourite fly.

Like some other distinguished apologists he had a vein of scepticism running through the very substance of his intellectual life, and his faith had been disciplined to its vigour by severe and frequently

recurring struggles. But he had found perfect peace and rest in Christ, and his religious life had a singular simplicity and beauty. He used occasionally to conduct services in the villages in the neighbourhood of Birmingham, and the country people were always delighted to see him in the pulpits of their little chapels, for, as they were accustomed to say, they could always understand him.

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Mr. Watts, who held the Theological Chair, was a man of great refinement of nature and very varied accomplishments. He cared for art at a time when the obligation to care for it was not supposed to rank with the obligation to cultivate the more homely moral virtues. He was an excellent German scholar, and was also, if I may trust my memory, a serious student of Dante. There was a tradition that he had read for the Bar; how it was that he had been led to give his life to the Congregational ministry the tradition did not explain. Like his colleague, Mr. Barker, he had been a student under Dr. Pye Smith at Homerton, and he had also been a student under Tholuck at Halle. His knowledge of German theology was extensive in one department—the department of exegesis—and exegesis was his favourite study.

The subjects assigned to his Chair were so numerous that it was impossible for any man to lecture on all of them; and if he had lectured on them it would not have been possible for the students, under the arrangements which gradually grew up in the College, to listen to his lectures. According to the

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original scheme, studies in arts were to close at the middle of a student's third year, the remaining three years and a-half were to be wholly given to theology. But from the very first there were always several men in the house who were reading for their Master's degree at the University of London. Dr. Eustace Conder, who entered the College when it was opened, took the degree in 1844, and won the gold medal. Mr. Henry Creak, afterwards tutor at Airedale, took his degree in the same year, and stood second to Dr. Conder. A little later three Spring Hill students carried off the Master's medal in successive years. As very few of the students matriculated at the University before entering Spring Hill, it was not possible for them to go up for the M.A. till the close, or towards the close, of their theological course. Most of them elected as their M.A. subjects, philosophy, ethics, and political economy. It is probable that their choice was determined in part by the strong interest of Mr. Rogers in philosophical inquiries, for Mr. Rogers had a great influence over all the men, and especially over those who had any intellectual ambition. Men who did not intend to graduate caught the infection. Graduates and non-graduates formed reading parties which met to discuss Philosophy. In my time, although Mr. Rogers always maintained that Locke had been unfairly treated, that great Englishman was regarded by the students as a kind of philosophical Antichrist; but the Critical Philosophy of Kant, the Eclecticism of Cousin, and the bold speculations of

Hegel had their loyal and earnest disciples. The Board of Education insisted, from time to time, on the importance of the theological department, but was not disposed to deal severely with the men who neglected it; they were permitted to follow their bent; and as the result of this devotion to philosophy during the later years of the College course, the range of the theological lecturer was necessarily restricted.

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Mr. Watts did what he could. With the homiletical work there was no difficulty. Every week a student read a sermon in class, and it was criticised with frankness, sometimes with severity, by the students, and with firmness but great gentleness and sympathy by the tutor. The hardest phrase of his that I remember occurred in his criticism of a sermon the rhetoric of which was very obviously exuberant:—"Your style, Mr. ——, is rather Asiatic." A sermon "plan," as it was called, was submitted to the tutor by each student about once a month.

Mr. Watts lectured on some of the great doctrines of the Christian faith, but he had no real genius for dogma. His delight, as I have said, was in the exegesis of the Old Testament and the New, and his exegetical work had many admirable qualities. It was painstaking almost to a fault. He heaped up his German authorities for every possible interpretation of a doubtful passage until some of his students began to wonder whether it was possible to believe that the passage had any definite meaning at all. But his own exegetical tact was delicate

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and true, and, above all, he made it a matter of conscience to discover and to maintain the real thought of the writer. No doctrinal considerations could ever tempt him to tamper with the meaning of the text. If such considerations ever influenced him it was unconsciously; even this, I think, rarely happened; he had formed that habit of "detachment" which characterises the best German exegetical scholars; it was his business to learn what his author meant, not to put a meaning upon him in the interest of any theological doctrine. The doctrine might be infinitely sacred and dear to his own heart; if so, it was too sacred and too dear to require or to suffer false service; in any case, it was his duty to find his author's meaning.

The other subjects of his Chair were dealt with less satisfactorily. For some of the controversies about the origin and dates of the Old Testament books he directed his students in my time to read such text-books as Graves on the Pentateuch, and examined them on what they had read—not always very stringently; it was easy to shorten the examination by leading him into discussion. When lecturing on a book of the New Testament it was his custom to give the usual introductory matter. He also had special lectures on subjects like Messianic Prophecy. For Church History he gave text-books—Mosheim was the book which he gave most frequently—and he sometimes talked very instructively and pleasantly about the period that had to be got up. The other subjects assigned to his Chair were for the most part untouched.

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His extreme kindliness and the fulness of his mind made his lectures less valuable than they would have been—at least, to the later generations of his students. As I have suggested already, it was extremely easy—easier even than with Mr. Rogers—to turn him aside into conversation; and unlike Mr. Rogers, who delighted in talk but always insisted that his students should deliver their tale of bricks, Mr. Watts became so absorbed in discussion that his lectures often remained unfinished, and the note-books of the men unfilled; and, not less frequently, the examination on a text-book had hardly begun when the examination of the students gave place to inquiries—not, I am afraid, always perfectly ingenuous—addressed to the professor, and so the students who had "scamped" their work, or neglected it altogether, remained undetected and unshamed. There were, however, very considerable compensations for the desultoriness which was the result of Mr. Watts's easy good-nature and defective power of discipline. His knowledge was very large and varied; his mind clear and active; and his intellectual temper was at once adventurous and modest. His students were apt to complain of a want of decisiveness in his judgments; except on a few great subjects he never seemed to be quite sure where the truth lay; he was unwilling to commit himself; there was always a great deal to be said—and he generally said it—on the other side. But though there was this indecision, there was always a readiness and even an eagerness to start on a voyage of

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intellectual discovery. He was modest but not timid.

His religious life was very beautiful, and it penetrated his whole character and conduct. He was devout, gentle, affectionate. There was not much buoyancy or triumph in his life, but he seemed to live in perfect peace; the light that shone upon him from heaven was not a dazzling splendour, but it was steady and clear; I should think that it was rarely clouded.

The Rev. Timothy East was the first Treasurer of the College, and he was also Chairman of the Committee of Management; but he held these offices for a very few years. The Report for 1843-4 states that during the year Mr. East had been altogether incapacitated from attending to the duties of the Treasurership by severe indisposition, and had ultimately expressed a desire to resign it. He resigned, at the same time, the Chairmanship of the Committee. From this time his connection with the College ceased.

The first Chairman of the Board of Education was the Rev. John Angell James. His deep religious earnestness, his high character, and his sustained enthusiasm secured for the College the confidence and support of Congregationalists in the Midland Counties and in all parts of England, and he brought to the general administration of its affairs a fine temper and an admirable sagacity. He retained the Chairmanship till his death on October 1, 1859.

The first Secretary of the Committee was Mr. Thomas Beilby, a man of great beauty and gentleness of character and of unflinching integrity. He was described by Mr. James as the "most perfect man" he ever knew. Mr. Beilby retained office till the year of his death, 1856.

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The first Secretary of the Board of Education was the Rev. John Hammond, of Handsworth. Mr. Hammond was distinguished for his simple and unaffected goodness; his patience, industry, and fidelity. He held office till the year 1860.*

Within two years after the opening the Committee had come to the conclusion that the house at Spring Hill did not provide all the accommodation that the College required. A dining-hall, a theological lecture-room, and five or six sets of rooms for students had been added to the original house, and on the opposite side of the road six houses had been built, each containing four chambers; but the buildings were still insufficient. A special general meeting of subscribers was convened on January 17, 1840, at which it was resolved that it was "expedient to begin without delay" the collection of a fund for erecting and furnishing a new College, and it was announced at the meeting that Mrs. Glover and Miss Mansfield had promised £2,000 to the fund. In the report for 1840-41 it is stated that the Committee had purchased of the Commissioners appointed by the Yardley Inclosure

* See Appendix A, p. 239.

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Act twenty acres of ground on Moseley Common. This was to be the site of the new building.

Mr. East and Mr. James went from town to town preaching and canvassing for the Building Fund. But for some years the College had to struggle with difficulties of the gravest kind, and the money came in very slowly. After ten years' delay the scheme was formally revived at the annual meeting in 1851, and at the meeting in 1854 the Committee informed their constituents that at last sufficient funds had been received or promised to justify the commencement of the building. Plans had been prepared by Messrs. James and Brown, of London, and the Committee had accepted the tender of Messrs. Myers, of London. The same report recorded the death of Mrs. Glover at the age of eighty-six. She was a woman of large and active intelligence, and retained to the last a keen interest in public affairs. She was generous, courageous, high-minded, and to the students of the College she was one of the most affectionate of friends. Her practical sagacity, the clearness of her memory, and the warmth of her sympathies made her conversation extremely attractive to those who belonged to a younger generation. Her sister, Miss Mansfield, had died some years earlier.

The foundation of the College at Moseley was laid in September, 1854. It had been arranged that Mr. James should perform the ceremony, but as the time approached he was seized with serious illness, and no public service was held. The students moved into the new building on November 12, 1856, and

the formal opening was celebrated on June 24, 1857, when the annual meeting of the constituents was held in the new College for the first time, and addresses were delivered by the Rev. Dr. Lindsay Alexander, of Edinburgh, and the Rev. Dr. Eadie, of Glasgow.

Dr. Dale. History of Spring Hill College.

1857—1869.

As soon as the new College was opened fresh difficulties arose. The three tutors had held their chairs for nearly twenty years; but in December, 1857, Mr. Watts resigned. In his letter to the Committee he said that he had long cherished the desire to finish his work as a minister of Christ "in the more directly evangelical labours of the pastorate." Proposals were made to him that he should retain his chair with diminished duties; but these proposals he felt unable to accept. About three weeks later Mr. Rogers also resigned; he had accepted the position of President and Theological Tutor at Lancashire College.

"This," to quote the words of a recent report of the Spring Hill Committee, "was the beginning of a series of changes and uncertainties in connection with the professorial staff that, for many years, had an unfavourable influence on the work and fortunes of the College." Mr. Henry Goward, M.A., a former student of the College, who had distinguished himself at the University of London, was appointed Assistant Tutor, and took charge of the mathematical classes and of some other departments which had been attached to the chair

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of Mr. Rogers. He also took some of the classical work in order to enable Mr. Barker to undertake the exegetical work which had been attached to the chair of Mr. Watts. Mr. James met the students for a time, and gave them the benefit of his long experience in free conversations on some of the subjects included under the head of Pastoral Theology. Dr. Redford, a theologian of considerable eminence, formerly of Worcester, but then living in Birmingham, conducted a class in dogmatic theology. The writer of this sketch went to the College twice a week and conducted classes in logic and homiletics.

But these arrangements were necessarily of a temporary character, and while they lasted could not be regarded with any satisfaction. The death of Dr. Redford and of Mr. James compelled the Committee to secure a permanent staff. Mr. Goward was, therefore, appointed to the Chair of Mathematics and English Literature, and Rev. Dr. Alliott was invited to occupy the Theological Chair; he began his work in September, 1860. Dr. Alliott had won a considerable reputation as a theologian. He was for some years the Principal of the Congregational College at Plymouth, and had been more recently Principal of Cheshunt. He was learned, painstaking, and exact, and his Christian integrity and earnestness commanded the greatest confidence and the warmest esteem. But his health began to fail almost as soon as he came to Spring Hill. He resigned in the autumn of 1863, and died in December of the same year.

He was succeeded by the Rev. George B. Bubier, who had been for some years minister of the Congregational Church at Cambridge. Dr. Alliott was an excellent and able representative of the older theological thought; Mr. Bubier of the younger. He had charge of the review department of *The Nonconformist* newspaper, under the general editorship of Mr. Edward Miall, and his wide knowledge of literature and excellent taste had given the newspaper a high literary reputation. His philosophical and theological reading was extensive, and his mind was distinguished for its fertility and originality. But his health, like that of his predecessor, began to fail a very few months after his appointment, and he died in March, 1869.

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1869—1886.

The history of the later years of the College is told so fully in the Report for 1888-9, from which I have already quoted, that instead of attempting to tell it again I content myself with extracting the following paragraphs:—

"The death of Mr. Bubier, and the advancing years of Professor Barker, made it necessary for the Committee to look carefully at the position of affairs and the possibilities of the future. They felt that the time had come when Mr. Barker's duties should be lightened, and particularly that he should be released from the responsibilities of the Resident Professorship. To enable them to make such changes and arrangements as they might think desirable, Mr. Goward, with generous self-forgetful-

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ness, placed his chair at the disposal of the Committee. This offer they felt obliged to accept, while cherishing a grateful sense of the ten years' faithful service which he had rendered. After some delay, and after much correspondence and anxious deliberation, the Committee were able to make satisfactory appointments. Professor Barker retained the Chair of Exegesis and Hebrew; the Rev. D. W. Simon, M.A., Ph.D., of Berlin, undertook the duties of the Theological and Philosophical Chair; John Massie, Esq., M.A., of St. John's College, Cambridge, became Classical Professor; and the Rev. G. Deane, B.A., D.Sc., Professor of Mathematics and Natural Science. Thus ably equipped with a staff that combined the ripe experience and learning of age with the fresh fervour of younger men and the high scholarship and broad sympathies of the modern time, it seemed to the Committee that they might confidently look for a long career of wider influence and richer success than the College had ever known. Well might they, when reporting these appointments to their constituents, say, in the fulness of their satisfaction and hope, 'Your Committee fear no challenge when they affirm the efficiency in all respects of your professorial staff, and they call on you to join them in devout thankfulness to Almighty God for His manifest guidance and benediction.'

"It was not long, however, before anxieties again arose. On the 23rd of November, 1870, Professor Barker suddenly fell asleep. For 'upwards of two-and-thirty years he gave the College the incalculable service of his learning, wisdom, and piety.' He

died in harness. He was in his usual place in the College on the 18th; on the evening of the 21st he was preparing for his class; on the 23rd he rested from his labours. He united in himself nearly all the qualities required to make a model Professor or Head of a College, and his students must ever hold his memory in deepest affection and honour. They expressed these sentiments, to the great gratification of the Committee, when, at the annual meeting in 1874, they presented the College with an admirable portrait of their departed Tutor and Friend.

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"The removal of Professor Barker was an event which, in the order of nature, could not be far distant, and for it the Committee were somewhat prepared. It was quite otherwise with the serious failure of Dr. Simon's health, which occurred immediately after the session opened in September, 1872, and which necessitated his absence for a whole year. Dr. Halley, who had just retired from the Principalship of New College, London, undertook part of his duties from Christmas to Midsummer. Dr. Simon returned for the session of 1873-74, but again broke down, and was not able to resume his work until the following year. In 1876 he retired from the position of Resident Professor and was succeeded by Dr. Deane. The change was most beneficial to him, and from that time until his connection with the College ceased he was able, with characteristic earnestness and devotion, to discharge his duties. At the close of the session, in June, 1884, his chair was vacated in

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consequence of his having accepted an invitation to become Principal and Theological Professor in the Scottish Theological Hall, at Edinburgh. The Committee would gladly have retained his services, but he was satisfied that duty called him away.

"His resignation occasioned them the deepest regret and placed them in a position of great anxiety and difficulty. In the course of their consultations afterwards, the recent history of the College, its condition and prospects, necessarily came under review. For several years the conviction had been growing in the minds of many that, in order to the highest and largest measure of success, important changes should be made in its constitution and conduct. Various suggestions and proposals had from time to time been the subject of careful deliberation,—that of connecting the College with the University of Oxford had been under consideration so far back as 1876,—but at that time the Committee did not see their way to definite action. Dr. Simon's removal brought the whole question of the future of the College to the front again, and the Committee decided that it was not desirable immediately to appoint a successor to his chair. Temporary arrangements were made, in which valuable assistance was rendered by the Rev. Professor Redford, M.A., LL.B., of New College, London, and the Rev. W. F. Clarkson, B.A., of Birmingham.

"Long and anxious discussion followed. After consultation with the Trustees, by whom the Committee were greatly aided in their deliberations, it was agreed to make joint application to the Charity

Commissioners for power to transfer the College to Oxford, to constitute it as a Theological Hall, and to discontinue the residential system. A special meeting of the Subscribers was held on May 7th, 1885, when a resolution was adopted, with but one dissentient, approving of the proposed application. The case was carefully investigated by the Charity Commissioners; they gave their consent to the request of the Trustees and Committee, and on the 17th of September a new scheme of management which they had prepared was sealed by their order."

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The Report then records the appointment of Dr. Fairbairn, of Airedale College, as Principal of Mansfield College.

Dr. Fairbairn's views concerning the urgent necessity for creating a Congregational Theological Faculty at Oxford or Cambridge were well known to the Committee when the first proposals for founding Mansfield were submitted to them. Copies of an article of his on this subject, in *The British Quarterly*, had been circulated among them very soon after their discussions on the scheme began, and had exerted a powerful influence in disposing them to accept it. They believed that if Mansfield were founded he would feel constrained by an imperious sense of duty to accept an invitation to become its first Principal. In fact, to the Spring Hill Committee, that Dr. Fairbairn should become the Principal of the Oxford College, was, from the beginning, an indispensable part of the scheme.

The Report proceeds to narrate what followed Dr. Fairbairn's acceptance of the position.

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"At first, it was the intention of the Committee not to close the College at Moseley, but to carry on the work as usual there, until that at Oxford was ready for occupation. But this was found impracticable. Arrangements, were, therefore, made for commencing work at Oxford. Such of the students as were able at once to enter the University removed thither, two went to study at Glasgow, the authorities at Cheshunt and Brecon Colleges kindly received the rest; and Spring Hill College was closed in June, 1886. The chair which Dr. Deane had filled for seventeen years having been abolished by the new scheme, his connection with the College ceased, but Mr. Massie removed to Oxford as Professor of New Testament Greek and Exegesis.

"Forty-eight years had then passed since the founding of Spring Hill College. Through all these years its managers kept steadily in view the grand purpose for which it was founded. With single-minded earnestness they gave their best thought to the interests of the College and to the advancement of its aim. They set before them a high ideal, and if, at times, circumstances which they could not control prevented its full realisation, yet they never lost sight of it, and their solicitude and labour were not in vain. It is impossible to read the names of the Students who have been educated at Spring Hill, and to recollect what they have been and are, without being impressed by the splendid work which they have done, and the vast sweep of their influence. In whatever direction one may look all the world over, at home and abroad, in Christian

and in Heathen lands, Spring Hill men have been conspicuous as toilers and leaders in the service of Christ. How much the Congregational Churches of this Empire, the Free Churches in general, the interests of Evangelical Truth, the cause of Education, of Civil and Religious liberty, the Missionary enterprise owe to the College through them, none can tell. Since the first Student came forth from it trained and equipped for action amongst the idolators of India, a large number of able men, have entered other fields of Christian warfare and service, and the world is to-day, and generations to come will be, the purer and happier for them. The record of Spring Hill College is a truly noble record."

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Conclusion.

The account of the removal of the College to Oxford will be given by another hand; but I may, perhaps, be allowed to say in this place that in the discussions on the scheme, which were prolonged over many months, the Trustees and Committee of Spring Hill showed an admirable largeness of mind and a most earnest desire to use the endowments of the College in whatever way would most efficiently secure the ends of its foundation. It was difficult for many of them to consent to the removal to Oxford of a College which for fifty years had been so intimately associated with the Congregational Churches of Birmingham, and in which the Birmingham churches felt an honourable pride; but the difficulty was nobly met and nobly mastered.

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Mr. Alderman Manton, who, on the ground of his long and intimate connection with Steelhouse Lane and as the oldest member of the College Committee and of the College Trust—he was first elected a member of the Committee in June, 1849, and was appointed trustee in 1855—might very naturally have felt the strongest reluctance to consent to the proposal, became conspicuous for the earnestness and vigour with which he supported it. Throughout their discussions the Committee were in constant communication with Dr. Fairbairn, who was still at Airedale, and to him they were indebted for many of the most valuable parts of the scheme which was ultimately submitted to Her Majesty's Charity Commissioners.

I may also be allowed to say that from the first time that the proposal to establish a College at Oxford was submitted to the Commissioners, those gentlemen showed to the Spring Hill authorities a courtesy and a consideration which deserve the most grateful acknowledgment. They caught at once the true intention of the proposal; were prompt in deciding the successive questions which were submitted to them; were eager to find a solution of the very grave difficulties which emerged in the course of the negotiations; and, finally, prepared a scheme which—if I may speak for myself—was very much more satisfactory than that which had been originally submitted to them in outline by the promoters of the transfer.

MANSFIELD COLLEGE.

By W. B. Selbie, M.A.

A.—ITS ORIGIN.

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The Mansfield College scheme is not altogether a thing of yesterday, but the result of deliberations lasting through many years. Before reaching its present form it passed through a variety of phases. The first of these dates back as early as the year 1876, only five years after the Universities were opened to Nonconformists. In April of that year, at a meeting of the Committee of Spring Hill College, it was moved by Rev. G. B. Johnson, now of Torquay, and seconded by Dr. Simon: "That, in the judgment of this Committee, steps should be taken to secure the advantages afforded by the University of Oxford for the students of Spring Hill College, and that a Sub-committee be appointed to consider how this object may be secured with the least alteration in the present arrangements of the College." The sub-committee was appointed, and made its report within a month, proposing that properly qualified men should be sent as "unattached students" to Oxford; that they should pursue their studies "under superintendence of the Spring Hill tutors through correspondence and per-

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sonal visits"; and that so much of the University vacation as fell while Spring Hill was still in session was to be spent there. The scheme, in short, was this:—Spring Hill was to stand as it was, some men were to go to Oxford for arts, all men were to be taught partially their arts and wholly their theology at Spring Hill. The scheme was neither adequate nor practicable, and the committee, after long discussion, determined that the consideration of the question be for the present discontinued. It did not again formally emerge till towards the close of the year 1883, when changes within Spring Hill made necessary a fresh discussion of the whole condition and prospects of the College. The question of bringing it into some relation with Oxford University was then raised anew, though no definite action was taken until January, 1884. By this time various events had happened which made a really comprehensive scheme not only possible but practicable. Before describing this scheme it will be well to point out how the way was being prepared for it in various quarters.

Oxford itself was not altogether silent and without share in the matter. There was at this time a considerable number of Nonconformists in the University, and many of these had come to feel strongly that the Free Churches must have a more vigorous, organised, yet academic, mode of being than they had hitherto possessed, if the faith they represented were to live in Oxford, or their sons were to remain faithful to it. This feeling found

expression in various ways, and was at once strengthened and directed by the courage and self-denying activity of Mr. R. F. Horton (then Fellow of New College). He issued a pamphlet on "Nonconformity in the University of Oxford," in which he contended that not only could Oxford greatly help Nonconformity, but that the presence of a body of sturdy Free Churchmen within the University would greatly benefit Oxford, and would tend "to set on foot a much-needed Irenicon." It was this feeling also which, in the year 1881, led to the founding of the Oxford University Nonconformists Union. This society, established mainly through the influence of Mr. Horton, had in its original constitution the following objects:—(1) To remove the feeling of isolation among Nonconformist Undergraduates. (2) By means of literature, discussions, lectures, and meetings, to investigate the principles and *raison d'être* of English Nonconformity. (3) To establish a Sunday Greek Testament or Bible-class, in order to assist the religious life, especially of those who intended to enter the ministry. (4) To present to members of the Established Church the true meaning and aim of Nonconformity. There can be no doubt that this "Union" greatly strengthened Nonconformity within the University, and helped to prepare the way for the acceptance of the larger schemes already being discussed outside Oxford.

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But there was another and most important academic element in the situation. Men who within the University had contributed to its

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opening and the abolition of Tests, saw results that they had not anticipated: the changes introduced seemed to threaten injury to those in whose interest they had been made. Members of Nonconformist families came into a society whose religious associations, customs, and influences were altogether unlike those of their homes. The faith in which they had been reared had no living associations, no outward and active being, and no academic representative in Oxford. They came into a place which was surcharged with what was to them forces of revolution, and without any known person who could be a friend and guide, or any recognised and congenial society where they could find help and cheer. It would not have been surprising if there had been universal unsettlement and change; happily, there was not; but what there was sufficed to cause grave fears in men who love freedom much, but religion more. Thus the late Professor T. H. Green wrote a letter to Dr. Dale, in which he stated that the opening of the National Universities to Nonconformists had, in his judgment, been an injury rather than a help to Nonconformity. He said that Nonconformists were sending up to Oxford year after year the sons of some of their best and wealthiest families, and that they were often altogether uninfluenced by the services of the Church which they found there, and, therefore, that they not only drifted away from Nonconformity, but also from Christianity, and lost all faith. Nonconformists were bound, he said, now that they had secured the

opening of the Universities for their sons, to follow them there, in order to defend and maintain their religious life and faith.

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The same position was taken about the same time by two eminent members of the University, in a conversation with Dr. Fairbairn, and by him embodied in a report, that was later submitted to the trustees and council of Spring Hill. He had stated his difficulties about a Congregational College in Oxford, especially his fear lest it should introduce a sectional spirit or sectarian conflicts into a place where both ought to be altogether unknown. The one friend answered by a series of questions: "Do you send your sons to Oxford? and have you any right to feel yourselves intruders where they are made welcome? They come here inexperienced and unformed, with religious beliefs bound up with the religious associations and customs of their homes, and it is certain that they will here pass through an intellectual and religious crisis, grave in proportion to their strength and integrity of mind. Is it not your clear duty to have here men who shall be able to help your sons at the moment when they so much need help?" The other friend then said: "Let me put the matter from another point of view. Do not ask, What advantage can be gained by coming to Oxford? or What dangers have we to fear? Ask rather, What is your duty? Here there are two great intellectual forces in continual collision in the sphere of religion—the ecclesiastical and the agnostic. Many of our best men accept the agnostic simply because

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they cannot accept the dominant ecclesiastical position, and they see no other alternative in religion. Were you to represent here a spiritual and reasonable, yet evangelical and living Christianity, many of the men that are now lost to faith would be certainly saved. Consider, therefore, whether you do not owe it to your consciences, your country, and your history to secure for your ideal of religion fit representation in Oxford." Once the question was presented as one of duty, it entered the region of grave discussion, and even of practical politics.

But there was another side of the matter that appealed to a large circle of men, both in Oxford and throughout the country—the need of bringing men who were studying for the Free Church ministry into touch with the University. At a meeting of the Nonconformist Union, in May, 1883, Dr. Fairbairn introduced the whole question of the study of theology and the training for the ministry. During the debate which followed Dr. Fairbairn's address, the question of the desirability of establishing a Free Church theological hall in Oxford was raised, and was afterwards seriously discussed by some of the leading Nonconformists in the University. This discussion had important results. Among them was the appearance in April of the following year of two articles in *The British Quarterly Review*, by Dr. Fairbairn and Professor Bryce, under the heading, "Nonconformity and the Universities: The Free Churches and a Theological Faculty." Professor Bryce's article referred to the

fact that the opening of the Universities had not proved as great a benefit to Nonconformists as had been expected, seeing that candidates for the ministry had so far for the most part failed to make a proper use of the privileges now open to them. He then went on to advocate the establishment of something like a Nonconformist theological faculty, *i.e.*, several theological professors, who should gather round them men who wished, after taking their degree, to enter on a theological course with a view to the Free Church pastorate. The forming of such a Faculty was to be entrusted to a joint committee representing the principal denominations, and the chairs when founded were to be supported by an appropriation from the funds of each contributing denomination. He strongly deprecated the establishment of a denominational Dissenting College at Oxford, after the example set by the Church of England in the case of Keble College, but mentioned with approval the proposal to transfer to Oxford one of the existing Congregational Colleges as a Free Church Theological Hall.

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Dr. Fairbairn wrote pleading for a similar scheme, but entered much more into details, and it is interesting to note how closely his article foreshadowed what has become an accomplished fact in the founding of Mansfield. He, too, insisted on the necessity of now reaping the fruit of the victory won by the repeal of the Tests Act. He urged the Free Churches to enter upon their inheritance in Oxford, and to take their share in the task of making the University truly national, especially since, in doing

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this, they would also be furthering another end equally important—the higher education of their ministry. He then asks, "What form ought this attempt to do our duty to take? The most possible and most necessary thing to begin with is to found a Theological Hall or School in one of our University cities. It ought to be exclusively theological, and in no way associated with either literary or science work." "The students of the Hall ought to be graduates, or men who have had an adequate training in arts. And the School ought to be so equipped as to secure that its theological studies should, in breadth, in fulness, and in scientific character, be equal to the classical and philosophical studies of the Universities." More than this, the Hall, when founded, ought to be a religious power among the Nonconformist undergraduates. "It ought," wrote Dr. Fairbairn, "to possess a pulpit, and the pulpit should be filled by the select preachers of Nonconformity. This is a duty we owe to ourselves and to our cause, to the men we send up to study and to the religion we profess." These are the two main points insisted on in the article; throughout the discussion they were constantly kept in view, and they have now been, each of them, strikingly realised.

Between Dr. Fairbairn's visit to Oxford and the writing of these articles, the problem which they raised had been discussed in a different manner, and in quite a different quarter. In August, 1883, a private meeting convened by the invitation of two friends interested in the scheme, was held in the

Reform Club, Liverpool, to hear an address by Dr. Simon, of Spring Hill College, on "The University Training of Congregational Ministers." Dr. Simon advocated giving ministerial students their entire training at one of the older Universities. Men were to take their arts course provided by the University, and then receive their theological and further philosophical training through some special scheme provided by Congregationalists. The scheme proposed to send to Oxford two theological professors or tutors; "at all events, three would constitute a staff amply strong for all practical purposes," and "a great deal might be done even by one man taking theology proper and sermon making, if private tutorship were engaged."

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This is but a rough outline of a scheme evidently well considered, and in the address referred to worked out in detail. Nor did this address stand alone; Dr. Paton, in the October of the same year, read, at a sectional meeting of the Congregational Union at Sheffield, a paper which sketched and proposed a plan somewhat similar to Dr. Simon's. He dwelt strongly on the place a capable Teacher of Theology might fill in Oxford or Cambridge University, and the religious influence he might exercise. The opening of the Universities was not an occasion for the surrender by the Free Churches of their duty to teach their sons and maintain the faith they held in the centres of academic life, but was rather an opportunity and a call for its more earnest and patient performance. In the discussion that followed, various and opposed opinions were expressed,

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but one thing was recognised, that the action of the Congregational Churches in relation to the higher education, which had helped to open the Universities, had created new duties which must be fulfilled if these churches were to live and be faithful to their historical spirit and work. These things are important as showing how the whole question was presenting itself simultaneously to different minds, and how the way was everywhere being prepared for the action which the Spring Hill Committee had now begun to contemplate.

The course of events within the College had, in the beginning of 1884, raised the question as to its future*; the stream of thought and feeling without strengthened in some minds the conviction that the hour for radical change had come. Spring Hill was in every way marked out as the one college that could make the essay at the new departure. It had been founded to promote the better education of the Congregational ministry, and had nobly fulfilled its purpose, but was coming to find that its old work was not so possible under its new conditions. The educational system of the country had, largely through the action of its own town and even of its own governing body, been completely revolutionised. Birmingham had, by its practical zeal, enterprise, and efficiency, even more than by the persuasive advocacy of its representative men, contributed to the success of the new education policy. Its schools had been so organised and administered that the gulf between the people and the great

* See pp. 23—25.

centres of population on the one hand, and the Universities on the other, had been bridged, and it became possible for the humblest to make their way into higher learning and into those professions of which it holds the key. But this had variously affected colleges situated like Spring Hill, and equipped as it was. Its local and provincial sources of supply had been, as it were, tapped and drained by the new schools, and men whose ambition was once satisfied with Spring Hill now looked to nothing less than the honours of the old Universities. "Why, then," it began to be asked, "not follow the men, and have the courage to carry our own educational policy out to its last results by planting our College beside the University; drawing our men from it, educating our men through it, and seeking our place within the academic system which must include us if it is to be national?" This was to the representative men on the Spring Hill Council the most natural question in the world, and it was a question which seemed to admit of only one answer. Yet it and all the principles and issues it involved were carefully argued out point by point. Dr. Dale, with characteristic judicial fairness and force, now defended the scheme against its critics, now criticised it to its friends, and again argued in its favour with the sceptical and incredulous, with the result that he became its most convinced and powerful exponent. Men like Alderman Manton and the Chairman of the Committee, who had known the founders of the College, who revered their

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memories, and had grown grey in the Church that had at once evoked and directed their wide-reaching benevolence, zealously scrutinised proposals that so nearly touched at once their affections and their consciences. But they came to see that the scheme that promised most efficiently to fulfil the purpose of the friends and pastor they loved was a scheme that ought to be carried through. Men on the Council who loved the great midland town, and whatever ministered to the variety and richness of its life, who loved, too, the churches of the Congregational order, and whatever furthered their prosperity, were determined that nothing which threatened impoverishment or injury to either should be withdrawn from their midst. But they looked at the question with open eyes, and saw that to remove Spring Hill from Birmingham was not to lose it, was rather to increase its interests, by giving it part and lot in the life of Oxford, while what promised to benefit the Congregational ministry promised greater strength to the Congregational Churches. There was no haste, but only the most exhaustive inquiries and deliberate discussions, with the result that both Council and Trustees cordially and unanimously formulated their mind in the following proposals:—(1) That Spring Hill College be organised as a Theological Hall. (2) That it be removed to Oxford. (3) That it be non-residential. (4) That it be named after the family of the founders.

It only now remained to consult the Charity Commissioners. How that body received the pro-

posals, and in what spirit it considered and determined the many serious questions involved, has already been described by one who more than any other can speak from personal knowledge and experience. Enough to say the new scheme was finally sanctioned and sealed on September 17, 1885, and the Congregational Churches were at once challenged to show their interest and belief in the scheme by erecting the new buildings free of any charge on the endowment or the proceeds expected to result from the sale of the Spring Hill estate. This the Charity Commissioners had wisely made a *sine quâ non* of their consent to the scheme. The challenge was at once accepted and heartily answered. In London the late Mr. Samuel Morley and the late Mr. James Spicer, in Bristol Mr. William Somerville and Mr. W. H. Wills, in Manchester Mr. Abraham and Mr. Jesse Haworth, headed the subscription list. A Building Committee was formed* which was singularly fortunate in the capacity of its Chairman, Treasurer, and Secretaries. The services of Mr. Albert and Mr. Edward Spicer, Drs. Hannay and Dale, have been above all praise. The Committee turned at once with rare energy to the double work of erecting the buildings and raising the money. The fortune that favours the brave smiled on their labours; they were happy in the selection of their Architect, and no less happy in the unwearied and resourceful hands of their Treasurer. Means were taken to create interest in the scheme. It was as yet but ill

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* See Appendix B, p. 240.

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understood, the reasons for it had to be fully stated, and the sympathies of the churches throughout the country awakened and engaged. The campaign may be said to have been opened by a meeting convened in Manchester, in the October of 1885, by Mr. Abraham Haworth; at it there spoke in favour of the scheme, in addition to Drs. Dale and Fairbairn, the High Master of the Grammar School and Professor Wilkins. There soon followed similar meetings in various parts of London, and throughout the provinces. Liverpool had, ever since the visit of Dr. Simon, gone in heartily for the scheme, and had proved its interest in the most solid way. Indeed, it may be said that Lancashire and London stand out from all the rest of England for their quick sympathy with the movement, and their generous support of it. But throughout there was nothing so remarkable as the uniform growth and diffusion of the interest, and this interest was abundantly manifest when, on the 15th of October, 1889, the College was opened without there lying on it the faintest shadow of debt.

B.—ITS AIMS.

THE establishment of Mansfield College was due to a variety of reasons. The first and most important of these is, that it may provide a high-class theological education for men who intend to enter the Congregational Ministry. It has long been felt that Nonconformists need to come into closer touch with the older Universities, and that the Free Church

ministry would gain very much from some acquaintance, which is in itself no small part of an education, with the life and spirit which pervade these seats of learning. Mansfield College offers men all the advantages of an ordinary Free Church Theological Hall. It gives no training in arts, but is devoted entirely to the making of theologians, and to preparing men for the active work of the pastorate. Though it is a Congregational College, its lectures are open to all members of the University, and to other accredited students. And all members of the College are required, on entering, to become members of the University of Oxford, if they have not already an Oxford degree. This secures them the privilege of coming into contact with the varied life of the University, and of studying under some of the first of English theologians among the University Professors. The College is non-resident, so that its students are not simply shut up to themselves and cut off from all outside influence. The sense of corporate life and communion, so necessary to the idea of a college, is well supplied by the institution of a dining-hall, junior common room, and chapel.

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A further object of the College is to provide a religious home and centre for the Nonconformists of various denominations in the University. Since the repeal of the Tests Act the Free Churches have constantly been sending up to Oxford of the best of their sons, and it has long been a matter of regret that when there they should have found themselves strangers in a strange land. Hitherto the return of

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the Nonconformists to Oxford after their exclusion, has been little more than a pretence, and has by no means realised the expectations formed of it. But the founding of Mansfield makes that return a reality, and renders it possible for Nonconformists to feel that in Oxford they are at home. And the cordial reception that the new College has met with from the University gives its supporters good reason to hope that their expectations in this regard will be realised. It is hoped also that the introduction into Oxford of something of that spirit which animates the Free Churches of England may not be without good influence, both on the University and the Town. Oxford can do much for Nonconformity. Perhaps it may receive something in return. A national University should be as broad in its sympathies as the nation itself, and Oxford, in extending its hand to an institution like Mansfield College, is only insisting more strongly on its claim to be national.

But there is yet a third great purpose which Mansfield College is intended to serve. It is essentially a theological hall, and exists primarily for the study of theology in a spirit at once constructive, critical, and devout. It is now recognised in England, as it has long been recognised elsewhere, that the need for a careful study of the science of theology is greater than it has ever been; and there are features about Mansfield College which make it specially able to supply such need. It is an entirely post-graduate college, and has a purely theological course of three years' duration. Its position in

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Oxford makes it possible for men in connection with it to take up and pursue special branches of theological science, and when its system of Fellowships is in full working order, it will be able to do this, perhaps, more thoroughly than any other institution in Great Britain. But this does not mean that instruction in practical and pastoral theology is neglected. The majority of the men who attend its classes are looking forward to the Christian ministry, and no pains are to be spared in training them for the function of preacher, and in preparing them to bear the "care of the churches."

Above all, the College is a religious institution. It seeks to promote the pure and undefiled religion of Christ and His Apostles, by its chapel services, its lectures, and the spirit of its social life. It is the hope and prayer of its supporters that it may become what the University itself claims to be, a place where true religion and sound learning may for ever flourish.

C.—ITS BUILDINGS.

The buildings are on an excellent site purchased from Merton College, and commanding one of the finest views of Oxford. Their style is Edwardian Gothic, and they are from designs by Mr. Basil Champneys, of London.

The buildings are grouped to form three sides of a quadrangle. The Principal's House and the Library, with Lecture Rooms below, form the west wing. The north side is formed by the central block, which

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contains two Lecture Rooms, the Tower, Junior and Senior Common Rooms, and the Dining Hall. The Chapel fills up the east side of the quadrangle. The south side is entirely open, leaving the view towards the colleges and spires of Oxford unobstructed and free. The whole exterior is ornamented with carved work, a prominent place being given to the arms of the principal benefactors of the College and of many old Puritan families.

If we begin with the west side, we come first upon the Principal's House. This is connected with the Library block by a small staircase. The Library itself is one of the finest portions of the building. Outside, on the corbels below the windows, there are worked in ornamental letters —giving the first suggestion of the purpose and work of the Building—on the east side the word "Scientia," and on the west "Theologia." Inside, the Library is fitted throughout with carved oak work, the shelves being so arranged as to form twelve alcoves, with an upper gallery, a large amount of space being thus secured.

Below the Library are two lecture rooms, the larger of which, seating some two hundred persons, will be used for various kinds of public work, such as Sunday evening lectures or other exercises, whether social or academic, in which men outside the circle of Mansfield students may take part.

The portion of the central block nearest to the Library is occupied on the ground floor by a Tutor's sitting-room and a guest chamber, while above are

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two smaller lecture rooms and the Junior Common Room. This latter, it may be stated for the benefit of those unacquainted with Oxford customs, is a reading room and general social centre for the students of the College.

Passing now to the main entrance, we see high up in the centre of the Tower a statue of John Milton. Below him are the College arms, and just over the doorway is the motto, "Deus locutus est nobis in Filio" ("God hath spoken unto us in a Son"). The Tower inside is occupied by Tutors' rooms and rooms for College servants.

Between the Tower and the Chapel is the Hall block, comprising on the upper floor the Senior Common Room and Dining Hall, while on the ground floor are the kitchens and various offices. Over the fireplace in the Senior Common Room is an appropriate motto from Seneca: "Nullius boni sine socio jucunda possessio est," which may be roughly translated, "Good things are only sweet when they are shared with a comrade." In the Dining Hall, high above the fireplace are the Mansfield Arms, with the words, "Deus illuxit nobis;" while lower down on the scroll appear the words, "Beatus qui manducabit panem in regno Dei." ("Blessed is he who shall eat bread in the Kingdom of God.")

The Chapel occupies the East end of the quadrangle. In the front of the Vestry Tower is a statue of Bunyan. Over the main entrance is a statue of Origen holding a book, on which is inscribed the title of one of his chief works, Κατὰ Κέλσου (Against Celsus). On the left-hand side as we enter the

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doorway stands Athanasius, and on the open book that he carries are the words Καὶ Θεὸς ἦν ὁ λόγος: καὶ ὁ λόγος σὰρξ ἐγένετο ("And the Word was God; and the Word became flesh.") On the right side is Augustine, with a scroll on which is the doctrine of grace in his own words: "Da quod jubes et jube quod vis." ("Give what Thou commandest and command what Thou wilt.")

Inside the Chapel the statues are arranged in the following order. Beginning at the organ and working towards the door, we have on the right hand Wycliffe, Calvin, Cartwright, Baxter, Howe, Whitefield. Then crossing over and working back to the pulpit, are Wesley, Watts, Owen, Hooker, Knox, and Luther. The arrangement is intended to exhibit at once their historical and ideal relations.

The stained windows at the north end, the gift of Mr. W. H. Wills, of Bristol, show figures of Prophets and Lawgivers of the Old Testament, and Apostles of the New Testament, with Christ in glory above. The figures are: Abraham and David, Moses and Elijah, Isaiah and Jeremiah; with Peter and James, John and Paul, Andrew and Matthew. Stained windows at the south end, the gift of Mr. and Mrs. Jesse Haworth, are to be put in immediately. They will represent, the one the calling of the disciples and the miraculous draught of fishes; the other the division of the loaves and the distribution to the multitudes. The subjects are chosen as a symbol of the founding of the Church and its Founder's constant ministry to its needs.

The Organ, which is another gift of Mr. W. H. Wills, is built by Mr. Vowles, of Bristol.

The general contractors for the building were Messrs. Parnell and Sons, of Rugby. The furnishing of the Hall and Library has been done under the direction of the architect, but the rest of the building has been furnished and decorated by Mr. G. Faulkner Armitage, of Altrincham. The statues and carving are by Mr. Bridgeman, of Lichfield, and the clerk of the works has been Mr. Stephen Kemp.

A brass tablet affixed to the wall of the Entrance Hall of the College, bears the following inscription:

> THIS BUILDING HAS BEEN ERECTED BY THE CONGREGATIONAL CHURCHES OF GREAT BRITAIN, HER COLONIES AND DEPENDENCIES, AS A HOME FOR THE CULTIVATION OF SACRED LEARNING, FOR THE EXPOSITION OF CHRISTIAN TRUTH, AND FOR THE TRAINING OF A MINISTRY IN PIETY AND KNOWLEDGE. THE ENDOWMENTS OF SPRING HILL COLLEGE, BIRMINGHAM, CREATED BY GEORGE STOKER MANSFIELD, ESQ., AND HIS SISTERS—MRS. SARAH GLOVER AND MISS MANSFIELD—HAVE, UNDER SANCTION OF HER MAJESTY'S CHARITY COMMISSIONERS, BEEN TRANSFERRED TO THIS COLLEGE. THE BUILDING WAS BEGUN APRIL 4, 1887, COMPLETED AND OPENED OCTOBER 15, 1889.
>
> BASIL CHAMPNEYS, B.A., *Architect.*
> JOHN PARNELL AND SONS, *Builders.*
> ROBERT BRIDGEMAN, *Sculptor and Carver.*
> STEPHEN KEMP, *Clerk of the Works.*

TOWER. HALL. CHAPEL.

SERMON BY R. W. DALE, D.D., LL.D.

CONTEND EARNESTLY FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.—*Jude* 3.

Dr. Dale.

Sermon.

WHILE men were still living who had received the Christian Gospel from Apostles, the faith which was once for all delivered to the saints was in peril. Even in those early days, as Jude tells us, there were some who turned the grace of God into lasciviousness, and denied our only Master and Lord Jesus Christ. Nor was it their creed only that was corrupt. They were guilty of the foulest sensual sins; and they sheltered their immoralities under perverted conceptions of the Gospel of Christ, and, perhaps, under such theories of the relations of the flesh and the spirit as assumed a more definite and elaborate form during the first fifty years of the second century.

In the churches to which this epistle was written it is implied that the Christian faith had to rely for its preservation and defence on the fidelity of the Christian commonalty. Jude makes no appeal to any of the books which now constitute the New Testament in condemnation of these heresies—indeed, it is probable that at this time very few of these books were written, and that those which were

Dr. Dale. written were not generally known. Nor does he impose any special responsibility on elders or bishops to preserve the Christian tradition from corruption. His appeal is to the commonalty of the Church. Those to whom he was writing had listened to the teaching of the Apostles. He reminds them that the Apostles had warned them that in the last time there would be mockers walking after their own ungodly lusts; already the warning was being fulfilled. By the same Apostles they must have been instructed in the Christian Gospel. They were to hold fast what they had received. They were to build up their thought and life on that holy foundation, praying in the Holy Spirit, keeping themselves in the light, and blessedness, and security of God's love for them, looking for the mercy of our Lord Jesus Christ unto eternal life. And they were to "contend earnestly for the faith once for all delivered to the saints."

Sermon.

With all the churches of Christendom, we who have erected these buildings for the worship of God, for the discipline of the Christian life and for the cultivation of Christian learning, are the heirs and the trustees of this great faith. It has descended to us through sixty generations of saints. Through it we, too, have received the remission of sins and the gift of eternal life, have seen the glory of God, have passed into the eternal kingdom. We, too, have to contend earnestly for the faith in the presence of all the perils with which it is menaced in our own

times. On us, too, rests the awful, the glorious responsibility of transmitting it uncorrupted and unimpaired to the generations that are to come. In the humble endeavour to fulfil our trust we have built this college. We give God hearty thanks for the noble generosity—not of the rich alone, but also of some of the poorest members of the Congregational churches of this country—which has enabled us to build it; generosity so munificent that the whole cost has been already provided, and we open it to-night with hearts untroubled by even the lightest debt. These buildings are the visible proof, and we trust that they will remain through centuries to come the monument and the memorial of the gratitude of many hearts for God's infinite mercy in the redemption of the world through the incarnation, death, resurrection, and ascension of His Eternal Son; of a zeal for His glory, whose fires sometimes burn low but are not wholly quenched; and of an earnest desire to maintain the purity and assert the immortal power of the faith which was once for all delivered to the saints. And now we entreat God to bless our work beyond the measure of our largest hopes.

The revelation of God in Christ—whose contents are the object of Christian faith and are therefore described as the faith which was once for all delivered to the saints—does not consist merely—I might say, does not consist primarily—in additional knowledge concerning God. Christ is the Saviour

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as well as the Teacher of men. A large part, perhaps the larger part, of the revelation of God which has come to the race through Christ consists in the actual redemption of men from sin and eternal death. Ancient prophets had spoken of the great mercy of God, and had declared that if the wicked would forsake his way and the unrighteous man his thoughts, and if he would return to the Lord, the Lord would have mercy upon him, and would abundantly pardon. But the Lord Jesus Christ died for the remission of sin; He bore our sins in His own body on the tree; He is the propitiation for the sin of the world; His death is the ground of the forgiveness of sins. To the devout of earlier ages there had come wonderful visions of the justice, the mercy, the graciousness, the fidelity, the holiness of the Eternal; visions which filled their hearts with awe and reverence and love and faith and joy. And in the righteousness of God they had discovered that they were called to a perfection far transcending all that could be demanded in the letter of definite laws. They meditated on that ideal righteousness; they longed to reach it; and they found that it was above their strength. Christ came not merely to reveal a still loftier ideal, but in new and mysterious ways to raise the life of man to a higher level, to re-enforce it with nobler powers, to make man one with Himself, that in Him man might share the life of God. As the Spirit of God dwelt in Christ, so He dwells in all that share the diviner life through union with Christ. And as Christ, even during His earthly

life, lived in God, they, too, are conscious that even during their earthly life they are environed by an invisible, eternal, and Divine order which is their true home. *Dr. Dale.* — *Sermon.* —

Christ, I say, did not come merely to give us additional knowledge concerning God. He did not come merely to found a school that should be the permanent home of the great tradition of His larger teaching. His incarnation, His righteousness—tried and disciplined by temptation and suffering—His resurrection, His ascension—in which He carried humanity with Him to the glory which He had with the Father before the foundation of the world—were great redemptive acts; they have had a direct effect, apart altogether from the moral consent of individual men, on the whole order of the world. He remains through age after age the living Lord of the human race; in whom men are to find God and to receive the life of God, and to become one with God. Those who receive the Christian Gospel are not only brought under the power of great and pathetic and animating truths concerning God—they enter into the actual possession of a redemption which God has achieved for the race. To them the faith was once for all delivered.

That is, the revelation of God in Christ, the Christian Gospel, which is the object of the faith of all Christians, and which is here described as "the faith," is committed to the trust of all who have been actually redeemed and restored to God by Christ. *They* are responsible for its purity and integrity.

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Sermon.

There are other provisions for perpetuating it, and for restoring it, when it has been corrupted or wholly lost. The written story of the earthly life and ministry of the Lord Jesus Christ, and the authoritative teaching of the Apostles in those of their writings which have been preserved till our times, have a great and unique place of their own, which we, the descendants and heirs of Reformers and Puritans, are of all men least likely to dishonour. But even those sacred books were written by elect saints in discharge of the trust which has been inherited by ourselves. They stand apart. They have an exceptional authority. But they illustrate the fidelity which is required of the saints of all succeeding generations; and in our age, as in all past ages, the effective defence of the faith lies, under God, with living men and women who through Christ have received the remission of sins, and the supernatural life, and the grace and light of the Holy Ghost. To the saints was the faith delivered once for all; the saints of every age are responsible for defending it in times of peril, and asserting its power.

For they, and they alone, have an independent, personal, and immediate knowledge of the Divine objects of faith. It is unnecessary to quote isolated texts in order to prove that the "natural man receiveth not the things of the Spirit of God"; that "they are foolishness to him"; that "he cannot know them because they are spiritually discerned." It is part of the very substance of the

Gospel that the knowledge of God as He has revealed Himself in Christ, and the knowledge of His eternal kingdom, is given to those, and those only, who have received the supernatual life and the illumination of the Holy Spirit. *Dr. Dale. Sermon.*

There are, no doubt, certain outlying departments of theological science in which considerable results may be achieved without these diviner resources. With industry and learning, a clear intellect and a sound judgment, men may write histories of the external fortunes of the Church, histories of the growth of ecclesiastical institutions and of the various forms of ecclesiastical polity, histories of doctrines, histories of controversies; they may make substantial contributions to our knowledge of the languages in which the Holy Scriptures are written; they may assist in forming a trustworthy text. Even in these departments, the absence of a direct knowledge of the great objects of faith and the absence of the life which renders the knowledge possible and is sustained by it, will show itself in conspicuous defects and failures. In higher regions—as, for example, the interpretation of Holy Scripture—the defects and failures will be more conspicuous still. Some kinship with a poet's genius is necessary for a true understanding of his verse; and spiritual kinship with the writers of the Old Testament and the New is necessary to catch their real thought. To take the New Testament alone—it deals with that new and Divine order which is revealed only to those who are in Christ, and with sorrows, fears, conflicts, hopes, joys, and triumphs which are unknown

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except to those who have received the life of God. Its great and characteristic words are found elsewhere, but with an inferior meaning. In the New Testament they are charged with new powers; filled with a new wealth; they are transfigured by their new uses. They are not exact terms of science, as some of them became in a later age, and it is hard to fix the definite outlines of their meaning. A new life is in them and they are growing under the very hands of the writers. To know what they stand for we must look at them from within, and not from without; we must see for ourselves what the writers saw, or we shall impose upon them an inadequate sense. Who can tell what is meant by Christ being the propitiation for the sins of the world except the man who has been filled with desolation and dread by the discovery of his guilt, and who knows the wonder and the joy, the large freedom, the buoyancy of spirit, the glad and secure trust in God which come from the consciousness that he has received the Divine forgiveness through Christ? Who can tell what is meant by being "in Christ" except the man who is conscious that he himself is "in Christ"? Who can have any clear perception of the great truth—the paradox of the Christian Gospel—that we are justified, not by our own righteousness, but in Christ, except the man who, out of the fulness of his own happy experience, can join in the exulting triumph of saints and say, "Being justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have our access by faith into this grace

wherein we stand, and we rejoice in hope of the glory of God"?

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Sermon.

Christian theology has been described as being nothing more than the result of the application of the lexicon and the grammar to the New Testament Scriptures; but this is a wholly inadequate account of the true task and method even of what is called Biblical theology. And if it were in any sense true in relation to that department of theological inquiry, the question would have to be asked, Who is to make the lexicon which is to be finally authoritative? For, as I have said, some of the great words on which the meaning of the New Testament largely depends, are words which the Christian faith has regenerated and disciplined to new uses; and there would be hardly any exaggeration in the contention that instead of finding Paul's thought or John's thought in the words which they use to express it, we must find the thought before we can know the power of the words. The lexicon is the result rather than the condition precedent of Biblical theology. The substance of Apostolic faith governs the meaning of the terms in which Apostolic doctrine is defined. No man, I will venture to say, is an adequate expositor of Paul's doctrine of justification until Paul's doctrine has been verified in his own experience, so that his faith in it has become independent of Paul's authority.

In relation to theology in its stricter sense, that is, in relation to dogmatic theology, the description of the task and method of theological investigation as consisting in the application of the lexicon and

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the grammar to the New Testament is not only defective—it is erroneous and misleading. The work of the dogmatic theologian begins where the work of the Biblical theologian ends. For the work of the Biblical theologian is historical; the work of the dogmatic theologian is creative and constructive. The Biblical theologian has to discover the forms in which the contents of the Christian Gospel were apprehended by the original Apostles. A revelation direct from Heaven came to them all. They saw God in the light of God, and in that same light they saw the Lord Jesus Christ, and man, and the thoughts of God concerning man, and the redemption which God had achieved for man in Christ. But the revelation was too immense for all its glorious heights and depths to come within the vision of any one of the Apostles—even the greatest of them. They knew in part; they prophesied in part. There are many mansions of thought as well as of rest and blessedness in the Father's house; Paul lived in one, John in another; they might sometimes be each other's guest; but the home of John was not the home of Paul.

They knew in part. Even Peter found in Paul's epistles some things hard to be understood. And what they knew in common, they conceived and stated differently. For their intellectual methods were different. Their minds did not work alike either in seizing the great objects of faith which were revealed to them by the Holy Spirit, or in giving an account to others of the revelation which had come to them. The differences were the result,

in part, of differences in the original make of their intellect; in part, of differences of intellectual training and discipline. And, further, each of them had his characteristic temperament. Each of them lived his own ethical and spiritual life, and had his own separate experience of the power of God's manifold grace. The heart of each knew its own bitterness; neither could a stranger intermeddle with its joy. Their apprehension of the supernatural revelation was conditioned by these differences in their personal powers, their personal history, and their personal spiritual life; it was still further conditioned by the nature and circumstances of the separate service and work to which they were severally destined. They shine, every one of them, with a Divine splendour; but "one star differeth from another star in glory."

These differences appear even in the four Evangelists. They tell the story of the same Christ, but they do not tell the same story. Matthew, Mark, Luke, John, each had his own conception of the life of our Lord, each conception is true, no conception is adequate; His life, like His love, passeth knowledge.

The office of the Biblical theologian is to discover the several conceptions of Christ, and of the contents of the Christian Gospel characteristic of the several writers of the New Testament, and I say that he cannot do this with any success unless there is some spiritual kinship between him and them, and unless

Dr. Dale. he, too, has had a direct vision of the objects of Christian faith.

Sermon.

The office of the dogmatic theologian is more arduous, more adventurous, more perilous. He has to construct for himself an intellectual conception of those Divine and eternal things on which the faith of the Church through all generations has rested. The account which Apostles gave of it, and which remains authoritative for the Church of all ages, was determined by their own personal and intellectual characteristics, by the intellectual methods of their own time, and by the controversies which agitated the first days of the Christian Gospel. They thought as they wrote and spoke—in the idiom of their own race and their own generation. And similar conditions have determined the thought of the great though unauthoritative theologians of later days. The intellectual methods of the Middle Ages governed the speculations of the schoolmen concerning the invisible and spiritual universe as they governed the speculations of their contemporaries concerning the visible and material universe. We, in our turn, have to give our own account of the great objects of faith. We have to construct our own conception of them; we have to conceive of them according to our own intellectual methods, and under our own forms of thought—as we have to speak of them in the language of our own age and of our own countrymen. We have to ascertain the relations between the separate objects of faith and to organise our separate conceptions of them, if we can, into a

majestic and coherent system. We have to learn how they have been obscured by the errors of earlier generations and of our own; and how they have been misapprehended through that defective vision which is largely the result of defective spiritual life. We have to consider whether hostility to any of the contents of the Christian Gospel has been created by the eternal truths themselves or by the imperfect account of them which has been given by the Church. We dare not modify any traditional Christian doctrine in order to conciliate hostility; but it will be our duty to modify it, if it misrepresents the eternal fact. We have to learn whether the thought of the Church has forsaken any of the great truths which are of the substance of the Christian revelation, and whether, as the result of this aberration of thought, the strength and joy of the Church, its righteousness and sanctity, have been impaired. This is the office of the dogmatic theologian—arduous, adventurous, perilous, demanding for its largest success a rich and varied learning, a keen, patient, cautious, and courageous intellect; genius in one of its highest and rarest forms; but demanding, first of all, a clear vision, a direct knowledge of the unseen and the eternal.

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Sermon.

A true and noble dogmatic theology, like a true and noble science of material things, must be founded on observation and experience. Things must be known at first hand. Conclusions and theories must be subjected to constant verification. In theology, as in natural science, enormous errors have resulted from trusting methods which

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did not insist on a perpetual recurrence to facts. In both it is unsafe to rely on long drawn deductions, beginning, perhaps, with certainties, but untested and unsupported, from point to point, by actual observation and experience.

The theologian, therefore, must first of all be a saint. It is not enough that he has mastered the theories of conflicting theologies concerning the Christian atonement, the forgiveness of sins, justification, the new life which is given to the race in Christ, judgment to come He must know for himself the greatness of the Christian redemption. His own consciousness that in Christ, and through the death of Christ, he has received the remission of sins, must find an explanation in his theory of the Atonement. His joy in the discovery that Christ's relations to God determine his own relations to God must be explained in his theory of Justification, and of the Divine Sonship of all that are in Christ. He must be vividly conscious that in the power of a new life he has passed into a new world, if he is to be able to give any true account of that Divine regenerative act in which the new life is imparted. He must have trembled at the judgment to come if he is to speculate to any purpose on the principles and issues of the judgment.

His science is the science of God. He must have a large and varied knowledge of God—not merely of the speculations of other men about God. His faith in Christ as the Eternal Word who has become flesh must rest, not on proof texts, but on a direct vision of Christ's glory, and his faith in the Holy

Spirit on his own consciousness that that august and gracious Presence dwells in him as in a temple. For his thought to move with any certainty in the great mysteries which surround the being of the Eternal, he must be able to say with other saintly souls, "Through Christ we have access in one Spirit unto the Father." *Dr. Dale. Sermon.*

To *all* Christian men the great objects of faith are revealed by the Spirit of God. No man can really say that Jesus is the Lord but in the Holy Spirit. The *theologian* who is called of God to be the teacher of the Church must receive in larger measure than his brethren "the spirit of wisdom and revelation" in the knowledge of God; and fuller light must come to him that he may know what is included in the hope of the Divine calling, and what are the riches of the glory of God's inheritance in the saints, and what is the exceeding greatness of that Divine power which raised Christ from the dead, and from earth to the heights of heaven, and is now working in us that we too may ascend to a perfection and a blessedness transcending all hope and all thought.

It is not given, indeed, to one man to know in this direct way all the wonders of the Divine kingdom; and the theologian, like the discoverers in other sciences, must sometimes rely on the observations and experience of other men. The great things he should know for himself. Where his own vision is defective, and his own experience at fault, he will try to learn what other men have seen, and what other men have experienced. He will distinguish

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between their speculations and the facts which they have verified, and which have been verified by ordinary Christian men in different ages and under different conditions. In this investigation he will probably attribute more authority to books of devotion than to the decrees of Councils; and to the actual lives of saintly men than to their most laboured discussions of Christian dogma. He will maintain spiritual fellowship with the living as well as with the dead; with the simple and unlearned as well as with scholars. He will remember that to the meek God teaches His way. But if he himself has no direct knowledge of eternal things, he will be unable to use wisely the knowledge of other men.

He has to give an intellectual account of the faith once for all delivered to the saints. He will therefore attribute supreme value to that central substance of Christian truth which has been the life and strength of Christian men in all generations. The spirit of intellectual adventure will not be uncontrolled. He will not imagine that after nineteen centuries of Christian history the saints have yet to learn what are "the first principles of Christ." Believing that the light of God has come to himself, he will also believe that it came to devout men of past generations.

We who have erected this College have broken with the polities of the great Churches of Christendom, and are unable to accept their confessions, creeds, articles, and canons of doctrine. But we listen with reverence to the saints of all Churches, when they speak concerning those great things.

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which may be actually verified in the saintly life. They are authorities, not indeed for the soundness of theological theories, but for those great objects of faith of which theological theories should give an intellectual explanation. We differ from many of them concerning the human methods and discipline by which the spiritual life is to be perfected; but our own faith is re-invigorated when they tell us of the eternal springs of life which they have found in God and of their blessedness in the vision of His glory. We think that they have missed the true conception of the external organisation of the Church; but we, too, believe in the communion of saints, and are conscious of kinship with all that have found God in Christ, living and dead, in every country and in every age. Yes, we rejoice in the sacred traditions of Christendom; we claim our part in the great inheritance; the fathers and martyrs of the Early Church are ours; and the doctors and saints of the East and of the West; and the mystics and the Reformers; devout Anglicans and devout Puritans; the leaders of the Evangelical revival—Calvinistic and Arminian; and those who in later times have renewed the faith and rekindled the sinking fires of zeal in our own and other lands. They are our elder brethren in Christ. We, too, have seen the eternal things that were revealed to them. We, too, have breathed the diviner air. Through Christ we, too, have received the remission of sins and the gift of eternal life; in Christ we, too, have found God. Theologies are in conflict, but the faith of the Church is one; and from our

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very hearts we exclaim, "Grace, mercy, and peace be with all that love the Lord Jesus Christ."

There are some who say that since the faith once for all delivered to the saints has been preserved in substance by Churches whose theologies are mutually antagonistic, it would be well for the peace of Christendom, and for the power of the Christian Gospel over the life of Christian nations, if we were satisfied with contemplating the great objects of faith, and abandoned the attempt to construct theories of them. The suggestion is an impracticable one. We might as well be told to be satisfied with contemplating the great objects of sense, and to abandon the attempt to construct a science of material things. There is a generous curiosity which cannot be suppressed. There is a passion for knowledge—for definite knowledge of God and the thoughts of God—as well as for righteousness; and between the two there are intimate and vital relations.

For ourselves in this place we assert the duties and the rights of the intellect in religion. We assert them against those devout and timid persons who regard the intellect with a vague terror, as though it were some vast and awful power, untamed and untameable, the reckless and irreconcilable foe of the authority of the Supreme, a power that must be fettered, manacled, and imprisoned if it is to be prevented from tearing up the very foundations of the City of God. We assert them against the adherents of a philosophy by which the

intellect is disparaged and declared to be incompetent to the task of reaching any sure results in its attempts to know the truth concerning man's relations to the invisible, the eternal, the Divine. *Dr. Dale. Sermon.*

Man was made for God, and he is all of a piece. The faith of Christ gives no sanction to the Manicheism which regards the flesh as the necessary foe of the diviner life and incapable of reconciliation to righteousness. The flesh was created to be the organ of the spirit, and the body of the Christian man is the temple of the Holy Ghost. In Christ, the Word, that was in the beginning with God, and was God, became flesh. And the faith of Christ gives no sanction to the subtler Manicheism which regards the intellect as the necessary foe of faith, and as incapable of receiving and comprehending after its manner the very truth concerning the thoughts and acts of God. Between the intellect and God there is no impassable gulf. It can reach the thoughts of God as revealed in the structure and laws of the material universe, and for us every fresh discovery of science is an addition to our knowledge of God's methods and God's ways in one vast province of His activity. It can reach the thoughts of God in ethics; and for us ethical science is an attempt—not wholly unsuccessful—to give an intellectual expression to the laws of God for the guidance of human conduct. The thoughts of the Infinite and the Eternal are not in themselves inaccessible to the human intellect or incapable of being translated into intellectual forms which may be subjected to verification, for a science of ethics is

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possible, and a science of material things is possible. Why should we—we who believe and know that God and the eternal universe are revealed to the spirit—suppose that in that loftier region the intellect is guilty of presumption if it attempts to organise after its own manner the contents of the revelation? If the material universe were unrevealed to us through the senses, physical science would be impossible. If duty were unrevealed to us through the conscience, ethical science would be impossible. Those who deny that God is directly revealed to the spirit may consistently maintain that theology is impossible; but for us to whom that revelation has come, theology is the most urgent as well as the noblest form of intellectual activity.

More than once in the history of the Church it has been seen that a pietism—lofty, as well as devout in its origin—which has disparaged intellectual activity in relation to faith, has encouraged a feeble religious sentimentalism, has been fatal to masculine robustness of Christian character, has made Christian men ineffective in the practical duties of their Christian calling, and has enfeebled and impoverished their whole spiritual life. From these evils those who have founded this College humbly hope to do their part in saving the Congregational churches of this country.

We claim for the intellect the largest freedom. It can render no worthy service to the Church or to Truth if it is fettered. We claim for it in religion a freedom as large as is conceded to it in science. In science it

cannot change the facts; its function is to ascertain and to interpret them. In faith it cannot change the facts; its function is to ascertain and to interpret them. In both departments the facts are supreme. Wherever facts are known the speculative intellect is under limitations and restraints; it is absolutely free only where it is absolutely ignorant. *Dr. Dale. Sermon.*

The methods of the intellect in the investigation of religious truth differ from its methods in the investigation of scientific truth, as the methods of the historian differ from the methods of the chemist. But the claim for intellectual freedom in theology needs no other qualification than that which is imposed upon it in every other province of intellectual activity—facts, through whatever channel the certain knowledge of them may come, and by whatever methods they are discovered or verified—facts are its only limitation. Freedom to criticise and reconstruct the text of Holy Scripture; freedom to re-investigate the traditional belief concerning the dates and the authorship of the sacred books of the Old and the New Testament; freedom to revise and amend the traditional interpretation of their contents; freedom to revise and amend the definitions of great Christian doctrines by whatever venerable authorities the definitions may be sanctioned;—this must be conceded, conceded frankly, not under compulsion, but with the full consent of the judgment, the conscience and the heart. The public opinion of the Church should be friendly to intellectual integrity in its theological scholars. It is better that they should reach a false conclusion by fair

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means than a true one by foul. Truth itself is not the truth to the man who has been false to his intellectual conscience in the formation of his belief.

To encourage this intellectual integrity in its theologians the Church should keep an open mind to their discoveries; should not assume that, after the developments and vicissitudes of its theological thought extending over eighteen hundred years, it has nothing more to learn. We have learnt much from the saintly theologians of past generations; we may learn more from the saintly theologians of our own time; and we must be willing to learn, or God will give us no new teachers.

But the Church, too, must hold fast its liberty in Christ, and must discharge its trust as keeper and defender of the faith which was once for all delivered to the saints. The fathers were not infallible; and modern theologians are but men. We have it on excellent authority that even general councils "may err, and sometimes have erred, even in things pertaining to God"; nor can exemption from error be claimed for great critical schools, brilliant with genius and learning; they must consent to have what they confidently proclaim as "the final results" of criticism examined, tested, controverted, and sometimes rejected by their successors. We who have vindicated our freedom from authorities which have commanded the reverence of a long succession of generations should be false to our principles and traditions if we accepted with blind and unquestioning submission the conclusions of

any critical school which has suddenly achieved splendour and fame. We must prove all things, and hold fast that which is good. *Dr. Dale. Sermon.*

It is our duty to keep an open mind to the discoveries of theologians and scholars; but this does not mean that we should consent to regard all the articles of the Christian faith as open questions. On the great subjects our mind is made up. The facts we know, and under God we have to assert and defend them. We are willing, if necessary, to revise definitions, but can accept no definition which obscures the Divine glory of the Lord Jesus Christ, Son of God, Son of Man, Creator, Brother, Lord, Redeemer of the human race. We are prepared to discuss theories of the Atonement, but can accept no theory which would dislodge our hearts from their sure confidence in Christ, in whom we have redemption through His blood, even the remission of sins according to the riches of God's grace. Theories of Justification may be reconstructed, but we can receive no theory which does not rest on the fact that we are in Christ, and that His relations to the Father determine our own. We are not irrevocably committed to any theory of what theologians have called the depravity or corruption of human nature; but any theory which does not explicitly and fully acknowledge the awful reality of sin, and maintain that only in the power of the supernatural life can man escape from spiritual ruin, is for us an impossible theory; we know that the facts are against it. We confess that the mystery of the eternal life of God transcends our science; that

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the terms of the creed must be inexact; that they point towards august truths, but do not reach them; and yet, with reverence and awe we worship Father, Son, and Holy Spirit—one God, blessed for evermore; and in the knowledge of God we have eternal life. We are ready to revise and correct, when adequate cause is shown, the traditional belief of the Church concerning the dates at which the books of the Old Testament and the New were written, concerning the kind of relation between the books and the authors to whom they are attributed; we are ready to revise theories of Inspiration; but in these books, as a whole, we ourselves have found the record of the supreme revelation to mankind of the righteousness, the mercy, the grace, and the will of God; what we ourselves have found in them has been found by millions of men of many races, many tongues, and many forms of civilisation; by simple and unlearned men; by men of noble genius; by humble penitents; by glorious saints; and whatever conclusions and theories assume that this discovery is an illusion we vehemently reject. The substance of the faith delivered once for all to the saints of the first age has been verified in the experience of the saints of every succeeding generation, and has, in these last days, been verified in our own. Theologians have not to create new heavens and a new earth, but to give a more exact account of that spiritual universe whose mysteries and glories have environed the saints from the beginning. A theology which quenches the fires of the sun and the splendour of the stars

—whatever temporary triumphs it may win—is destined to failure. It is an account of another universe than that in which the saints are living, and the faith of the Church has authority to reject it. *Dr. Dale. Sermon.*

The largest intellectual freedom in theological inquiry—a passionate loyalty to Christ and an incorruptible fidelity in the maintenance and defence of the faith which was once for all delivered to the saints—these are not irreconcilable. And if I know the mind of those who have founded this College, it is their earnest desire that in Mansfield the reconciliation may be illustrated. It is their prayer—it is their hope that, through God's infinite mercy, students and teachers will be filled with the Holy Spirit, that they may be the true brethren and successors of those saintly men who in all Churches and in all ages have known for themselves the power and glory of Christ. We pray and we hope that among those who teach and those who are taught in this place there may be, through generation after generation, men of intellectual force and patience, adventure and courage, keenness and subtlety, disciplined by manly studies, enriched with varied learning, and who, having received themselves that Divine illumination, apart from which God cannot be truly known, shall be elect of God to lead the Church into a deeper and fuller knowledge of Himself and of all His merciful thoughts and purposes concerning our race. We pray and we hope that in our own times and in coming generations the classrooms of this building will be filled with men who,

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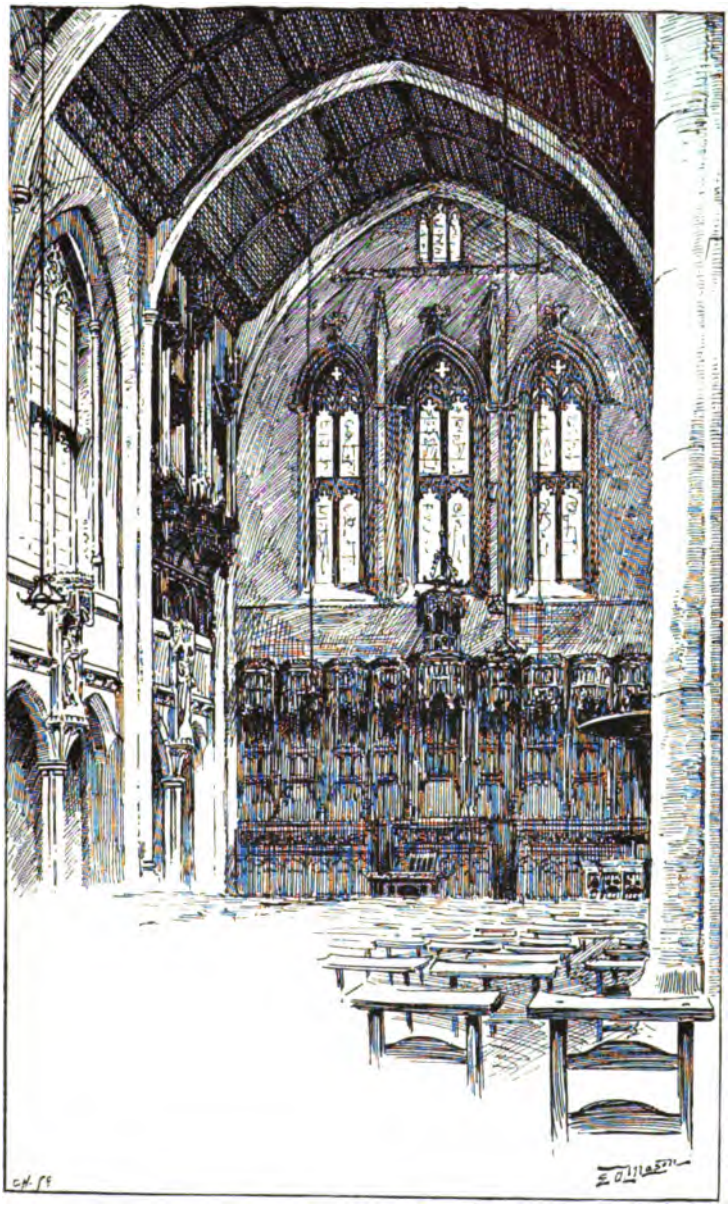
with awe and with a great joy that trembled into a devout fear, have heard the voice of God calling them into the ministry of the Christian Gospel; and that within these walls where we are met to-night the fire of God may descend upon them, kindling into passion their longing for the salvation of all mankind. We pray and we hope that from their lips a great multitude of our own countrymen will learn the freedom of the Divine mercy and the glory of that inheritance of wisdom, righteousness, peace, and blessedness which God has conferred upon man in Christ. We trust that God will give them strength and tenderness to rebuke sin; the very pity of Christ to console sorrow; the infinite hopefulness of Christ to recover the wretched and the sinful from despair; and that under their ministry churches in every part of the land will learn the secret of the perfect life. We trust that many of them will be called to the still nobler task of preaching Christ to heathen races; and that in coming centuries, when countries now covered with a great darkness are filled with the light of Him who is the Light of the world, famous churches, of which they were the founders, will cherish with veneration the traditions of their labours and their sufferings, their sanctity and their zeal.

With these hopes and these prayers, we commit this College to the love and keeping and defence of Him who is able to do exceeding abundantly above all that we ask and think; and "unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever, Amen."



THE CHAPEL.

COMMUNION ADDRESS.

By the Rev. H. R. Reynolds, D.D.,
Principal of Cheshunt College.

Dr. Reynolds was assisted by the Rev. R. F. Horton, M.A. The officiating Deacons were:—

Mr. Albert Spicer.	Mr. Edward Spicer.
Mr. Abraham Haworth.	Mr. Joseph Thompson.
Mr. Joseph King.	Mr. Rowley Hill.
Mr. Wm. Crosfield.	Mr. Arthur Marshall.

OPENING HYMN.

Jesus, Thou joy of loving hearts,
Thou Fount of life, Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, all in all.

We taste Thee, O Thou Living Bread!
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

O Jesus! ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world Thy holy light.

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THE symbols of the broken body and shed blood of the Incarnate Son of God always express for us our unutterable need and the fathomless depth of the Righteousness and Love of God. They have inexhaustible resources of suggestion. As the centuries move on with all their weight of mystery, of memory, and high endeavour, they mean more and more to us. Under their inspiration men like ourselves have lifted up their hearts unto the Lord, and "with angels and archangels and all the company of heaven" have lauded and magnified the thrice Holy Name. The sense of utter unworthiness has been rescued from undue dejection by the promise of a free pardon and the stirrings of a new and sacrificial life. The keen bliss of human love is sharpened by these memories of a Love stronger than Death. The shadows of the tomb are dissolved in the Light ever gleaming from the Cross, or rather from the face of Him who was dead, but is alive for evermore.

Enterprises of great faith and moment are only safely entered upon when, as at this service, we can realise the Mighty Presence of our Lord, and when we dare invoke that coming to us which is the perpetual prayer and the constant beatitude of the Church.

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When our fathers in the wilderness finished their work a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle; and whensoever in the dead of night, amid the recesses of the catacombs, on the mountain-sides, in the forests, in the dungeon and battlefield, the martyr-church of many names has clasped by faith inseparable hands with all who loved the Lord Jesus Christ in sincerity, the cloud of glory has been seen and felt "a shadow by day and a fire by night, in the sight of all the Israel of God throughout their journeys."

An enterprise of moment to the Church of Christ now reaches consummation. Numerous services of consecration have been solemnised on this site of many memories. Churches and colleges thus raised have embodied strong tendencies at work in the Church and State. Their significance to-day is proportioned to the strength of those ideas, to the loyalty and faithfulness of those who profess them, and to the intensity with which living men can realise in conjunction with them the Divine Presence and approbation. Certain potent ideas and living principles of thought, of worship and Divine service have been already crystallised into these walls. The buildings themselves are the creation of much personal enthusiasm, not only of wealthy and learned men, but of poor saints, and they represent a dominant spiritual idea which may make another epoch in the history of the Church in England. With the memory of the dying love, with the fire of the living Presence of our Lord, we hope to consecrate this place to Him and to His glory.

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The dedication of the house to highest uses can only be fully consummated by a conscious self-consecration to these uses. In the strength of a deep love to Him who alone confers on these principles and on these uses any value, let us grasp them with such fervour that they will become more to us than our own life, and dearer to us than we are either to ourselves or to one another. They will assuredly live and work in the higher life of England—of all the Churches in England—when we have all passed beyond the need of symbols, into the great reality where we shall see Him as He is.

Those are thrice blessed whose highest aims and whose practical services coincide. There is, however, one fear, one peril to be avoided in such cases. Our lower motives, our proximate ends, have about them a certain overmastering force, a kind of brute strength, a species of mechanical energy and of rare glamour withal, which, even while they are bent on facilitating means of consummate value for effecting noble ends, often rest satisfied with the proximate measures and substitute means for the ends. May the highest ends be paramount to-day!

The immediate purpose which is obviously enshrined in these buildings, and which we seek to effect by them, is a nobler training of the ministers of our Free Churches. We desire in this institution to transcend that which has hitherto been achieved. We wish to give our young men a larger outlook into the world which they yearn to bless.

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Our passionate desire is that they may know the best things that are knowable, that they may apprehend, not only the needs and tendencies of their own clique or persuasion, but the conscientious convictions of men of other schools of thought, that they may drink deep draughts of knowledge, that they may sharpen with all available means their appetite for truth itself, by pursuing with enthusiasm some of the specialities of their great theme. We desire that they may learn the secrets of many minds, so as to unriddle the perplexities of some, and lift off the incubus which burdens the heart and conscience of others. We have so much confidence in the reality and glory of the Christian faith that we have no fear of the result. Some who are suffering from that sensitiveness which Schleiermacher called "the phthisis of the intellect," may have to endure a furnace in which their strength will be sorely tried; but those who have veritably received the Divine Life, who have entered consciously into the kingdom of God, who are born again of incorruptible seed by the Word of God which abideth for ever, will find the mission on which they are set and the message they have to deliver revealed to them anew in a veritable glare of light. They will see more and more of the converging forces which, with unresting progress, are unveiling the King of kings and bringing into view the destiny and redemption of the world by Jesus Christ. They will not lose in a superficial and exhausted mysticism their actual vision of One who is the Way, the Truth, and the Life of men.

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Doubtless these are days of transition, when some positions once held most certain have been taken from us by the everlasting wear of the critical wave. Moreover, some modification of the way in which our fundamental truths are stated may be found imperative, but the Christian faith is stronger with every fresh conclusion of sanctified intelligence. There have been many such crises in the history of the Church and in the methods of Divine Revelation; and God has not yet been driven from His own temple, nor is the Christ less manifestly real both in His power and grace than He ever was. Consequently we accept without fear an inheritance and a possibility from which the sons of the Puritans were long debarred, and we hail an opportunity to bear more thoughtful witness than ever to that which is to us the primal truth of the bearing of the Incarnation of the Word upon the destiny of the human race.

These are a few of our practical aims and secondary motives. However numerous and noble they may be, they are simply the means in our hand to compass a sublimer end. What we aim at is something entirely beyond any machinery, any party triumph, any honour we can achieve in doing what is in itself worthy or noble—it is nothing less than opening the kingdom of heaven to *all* believers; it is the revelation of the Lord Christ to the world; it is the saving of the men for whom Christ died; it is the proclamation of a veritable evangel to all the world.

The meaning of our communion service to-day is

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our fervent desire to bring the ultimate end of this special endeavour into the burning focus of the Divine Presence. We yearn to consume in this baptism of fire all unworthy, all insufficient, motive. The altar is built, the sacrifice is laid on the wood, and the cry of our hearts is that the fire from heaven may descend. We know that one flash of light from the presence of the Lord will do more for the realisation of the best wishes that are cherished to-day than could any conceivable addition to our resources or any dazzling augmentation of our prestige. God forbid that as we take these symbols of an infinite sacrifice we should be inwardly sighing for any end less than the glory of our Lord in the revelation of Himself to the world!

We know that advantages such as those which we here provide for our young ministers may be delusive, that mere culture of intellect, that richer and fuller education, like the oxen and sheep in the courts of the Temple, like the tables of the money-changers, may be eminently convenient to a Sadducean priesthood, or attractive to a secularised Church, but may yet perpetrate a profanation in the view of the Lord of that temple. If our desire is to gain only pre-eminence or power by advanced culture, the Master will come with the scourge rather than with the consecrating smile, and His terrible voice will be heard, "Take these things hence."

We have a holy mission, we are the witnesses to a principle of consummate preciousness, the guardians of a truth concealed from many, the

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prophets of a mystery which has been hidden from many generations. If the fellowship of this mystery should pervade the churches, then the consecration of these buildings will be an event and an epoch in the history of religious thought. Great movements have been favoured, persecuted, and finally triumphant in Oxford. Lollardry and Puritanism, enthusiasm for the past, strength of invincible intuitions, vehemence of drastic criticism, passions which first created and then burned the martyrs, have in succession swayed the minds of men. Here arose, too, that sense of the value of each soul of man, and the superb hope that a man alone with God might find his calling and election sure. Here the Evangelical Revival found for a time scope and impulse.

During the last fifty years a more notable movement took its origin in Oxford, one which has deeply affected all contemporary religious life. The past history of the Church of England has been re-written, and a new conception of the Church as a whole has been fathered and fostered, which has exerted an incalculable force on millions. In this University was obtained the vision of a vast Catholic organisation, which embraced in itself the whole past evolution of the Church, whether Eastern or Western, Anglican or Oriental, and this notwithstanding irreconcilable differences between them.

It is true that these sections of the Catholic Church have not been reciprocally conscious of their solidarity, yet, so far as Anglicans were concerned, learned and holy men have become pathetically

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alive to the existence of a Body visible to them within certain restricted lines of historic continuity and corresponding organisation. They have, by the power of sanctified imagination, seen the Divine life and the supernatural order in certain well-defined regions, and have cherished the hope, and cherish it still, that all churches must at last blend into this sacred unity of the flock and fold of God.

But is this the last word that can be spoken touching the unity of the spiritual body of Christ? May we not cherish, and in this very service of reverence and love express, our profound conviction that the great Evangelical movement of the last century, and the Anglo-Catholic movement of this century, are co-operating to produce a greater movement than either? It is not impossible that even we may have something to do in stimulating its progress and development. Should it once move forwards on the wings of faith and love, it will prove the most potent and far-reaching of all the great upstirrings of mind and heart which have taken their origin in this University. Learning, friendly intercourse, mutual observation, co-operation in common pursuits will be its coadjutors, but the sublime motive-power is nothing short of the indwelling of the Spirit of God in all sections of the Church. Then by a new and irresistible impulse they shall combine to fulfil the prayer of the Divine Lord "that they all may be one, even as Thou, Father, art in Me and I in Thee, that they also may be one in us."

If the unity between the Father and Son be the

test and the norm of the union of the Church for which the Saviour prayed, then the glory and the exceeding blessedness will not be realised in form of words, or in unanimous expressions of thought. No consent to creeds or definitions, however accurate and comprehensive they may be according to the wisdom of to-day, can answer the prayer of the Christ. No vast world-embracing ecclesiastical order can ever satisfy the conditions of the problem. The notion of a universal creed and of a universal monarchy of Christian ministries has been dispossessed of its pre-eminence by the inexorable logic of facts.

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But in the mutual and common realisation of the true body of Christ, wherever His Holy Spirit—the Spirit of the Father and of the Son—puts forth Divine life in the myriad-sided organism of the new Humanity, it will fulfil the glorious prayer of the blessed Lord. This is no new phantasy. It is the oldest of all. The Divine Life, the new spiritual Sonship to God is a fact. And the cry from the regenerated soul, from the adopted child, "Abba-Father," indicates and creates a *real brotherhood*, not a mere society. The elect souls in every Church have been discovering this blessed reality for ages. *Ubi Christus ibi ecclesia* has been the sacred talisman by which many cruel controversies have been composed. Noble testimonies to this triumphant principle have been borne by men whose life has sweetened the very breath of the world. Our own peculiarity is that we are the special guardians of a principle which has seemed at times too ethereal to live as a prominent form of Church life. I know we

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are far from fully embodying it in our own life; but if we depart from it we utterly fail in our distinct and specific mission. Nevertheless, when the hour comes that the vigorous representatives of what are called Free Churches can see the kingdom of God in all its other manifestations, whether in Rome or Constantinople, Geneva or Canterbury, and when the most spiritual, devout, and conservative members of the historic Churches can recognise and act upon the recognition of the Divine life, of the brotherhood in Christ, of the supernatural order beyond the pale and boundary hitherto assigned, when the union between such as are one in Christ becomes a mutual indwelling such as that between the Father and the Son, then *all will be one* according to a higher ideal than has ever yet been powerfully embodied among men. The Anglo-Catholic conception is a wonderful step in the right direction. It avails to overleap the most formidable barriers of confession, discipline, and practice. It offers its sense of brotherhood, moreover, to those who do not reciprocate the sentiments, nor admit its orders, nor give back the kiss of peace. And it seems to us that the Church principle of which we are the guardians does but carry out to its full expression a similar law of love. I dare to hope that the tiny stream which bursts to-day from its long hidden sources here, may contribute to swell that vast, bright, abounding River of Life, by the banks of which the historic Churches will drink deep draughts, and which will most assuredly lave the walls of "the City built for the perfected spirits of the just."

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This prophetic conception has been cheering the noblest spirits in all the Churches. Wherever life has been more than form, and the spiritual body more than its raiment, this glowing hope has burned on the altar. The sacred fire has been extinguished and even its custodians have sometimes smothered it in their eagerness to add fuel to the flame. Nevertheless, it is fast becoming a world-wide illumination. This enterprise of ours is but one involuntary expression of a vast force of sanctified judgment, without which our action would have been impossible, and it bids fair to transcend the conception of Wiclif and of Cranmer, the burning breath of Wesley, the far-reaching ideal of Newman and Pusey, and will be, in fact, the supplement and the complement, and eventually the realisation and the co-operation of them all.

At present we have a faint adumbration only of what a full Pentecostal effusion of the Holy Spirit must achieve. The spiritual temple rises in the midst of much debate.

O God, Thy architecture meets with sin,
For all Thy fame and fabric is within.
There Thou art struggling with a peevish heart,
Which sometimes crosses *Thee*, *Thou* sometimes *it*;
The fight is hard on either part,
Great God doth fight, He doth submit.
All Solomon's sea of brass and world of stone,
Is not so dear to Thee as one good groan.
And truly brass and stones are heavy things,
Tombs for the dead, not temples fit for Thee,
But groans are quick and full of wings;
And all their motions upwards be;
And ever as they mount like larks they sing:
The note is sad, yet music for a king.

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"The earnest expectation of the Creation waiteth for the revelation of the sons of God." At present they are not fully revealed; not yet can they even see each other; but as the mutual glances are interchanged a new meaning will be given to sacraments and orders; a fresh set of facts will be supplied to agnostic historians and philosophers; the souls of the martyrs will live again. Intolerance will die in the new atmosphere that circles round the earth. Criticism, however eager, will forget to sneer, and the world will believe, as it has never done yet in the presence of the Christ who liveth for ever and ever. When this flood of life overflows the ramparts which divide us, they will in these great waters be only rocky islets in a boundless sea.

Let us draw near, then, to the symbols of a perfect love; let us hail the signal that the living Christ who died for our sins is in the midst of us. The special glory that beams from the Cross of our Lord Jesus Christ on hearts broken by a sense of sin, shame, and peril is so dazzling that such cannot fail to see, when they turn thence—as turn they must to daily duty and to absorbing affairs of the world and of the church—the spectrum of that Cross still in their field of view. It is strange, but most blessed, to find that instead of confusing their mental picture of other things, that spectrum harmonises with and explains them all.

We turn with deepest reverence once more to Him, the symbols of whose living and dying and resurrection are renewed and spread before us. We humbly seek to use them now as records of all the

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mighty history of the Kingdom of God, as significant tokens of all that our Lord has done for us, and would have us do, the absolution and remission of all our sins and the gift of eternal life. We desire to lose ourselves once more in Him. Bought by His most precious blood, we humbly desire to blend our bitterest sorrow for sin, our uttermost shame at the sins of even our holiest service, with our eucharistic shout of adoring gratitude. We dare to believe that He has taken upon Himself the responsibility and task of our full redemption, and He is able to accomplish it. We being many are one loaf, seeing that we are partakers of the one bread, and we enter afresh into the unity of the spiritual body of Christ. We are seated at a table where the Apostles, Prophets, Martyrs, Saints, and Confessors of every age are feasting still. We join with the Fathers of the Early Church, and with many who were cast out as evil thinkers and wrongdoers, with Reformers and Puritans, and with those who swore Holy Leagues and Covenants in their blood, and we know we are one in Him. We are creating no new society, but realising the fact of a brotherhood created by the Holy Ghost. We are not inaugurating but claiming a fellowship with all who love our Lord Jesus Christ in sincerity.

CONCLUDING HYMN.

O Bread to pilgrims given,
O food that angels eat,
O manna sent from heaven,
For heaven-born natures meet;
Give us, for Thee long pining,
To eat till richly filled;
Till, earth's delights resigning,
Our every wish is stilled.

O Water, life-bestowing,
Forth from the Saviour's heart,
A fountain purely flowing,
A fount of love Thou art;
O let us, freely tasting,
Our burning thirst assuage;
Thy sweetness never wasting,
Avails from age to age.

Jesus! this feast receiving,
We Thee unseen adore;
Thy faithful word believing,
We take and doubt no more;
Give us, Thou true and loving,
On earth to live in Thee;
Then death the veil removing,
Thy glorious Face to see.

THEOLOGY IN THE MODERN UNIVERSITY:

INAUGURAL LECTURE.

By the Rev. A. M. Fairbairn, D.D.,
Principal of Mansfield College.

AN occasion like this suggests certain very obvious questions:—What do we mean by these buildings? What is their idea, purpose, end? What is the work we intend to attempt or hope to achieve? Why have we entered this classic home of stately and historical colleges, where learning is cultivated amid traditions that endear the past and are like plastic hands that hold and shape the present? And why have we built here a home for a people and a cause which Oxford is thought never to have loved, while they are believed never to have loved Oxford? But the obvious are not always the radical and relevant questions. It were fitter indeed to ask, not why have we come to Oxford now, but why only now? why not earlier? For our coming at all ought not to need to be vindicated; rather our coming so late has need to be explained. Oxford is England's, and to be of the English people is to be a joint heir to what is, in its own order, their noblest inheritance. Not willingly did we lose our part and lot in the inheritance, but the loss made us neither forget our love nor surrender our claim; and even now we believe we do honour to our fathers by seeking to live

Dr. Fairbairn. in the heart and under the influence of the mother they loved.

Inaugural Lecture.

Perhaps it may be as well at the outset to state anew the idea and design of the College. It is essentially a special school: its exclusive concern is theology. Its course is post-graduate, its students men already possessed of degrees. It does not aim at drawing its men from schools, but from colleges and universities? They are meant to be men who have received a liberal education, and been searched and tried by the fires of their various schools, and yet have chosen theology as their special study, and some form of the Christian ministry as their peculiar work. The ministry primarily intended is the ministry of the Congregational churches, but while the men who hold tutorships or scholarships on the foundation must belong to these churches, the classes and the services of all our teachers are absolutely free to students of theology, whatever their Church — Baptist, Methodist, Presbyterian, or Anglican. In these respects no distinction has been or will be drawn; the College, as a place of instruction in a special subject, is to the competent and the qualified as open and free as the day. We may define it, then, as a society or body of men, all possessed of given academic qualifications, associated with a view to the study of theology.

Of course the rise of such a society within the precincts of the University ought not to seem singular. What is singular is its creation by a body of churches whose members up to the present

generation were not, and could not legally be, admitted to the University. It is this circumstance which gives to the event any significance it may have, and justifies a discussion of the process and reasons that have issued in a movement at once so exceptional and so natural. It can, however, seem exceptional only when regarded through the later history of the University, not when looked at through that history as a whole. From this wider historical point of view it may be described as a normal result of our national religious thought and life working freely within our national academic system. And this is to be the point of view in the present discussion.

I.

1. The earliest period in the history of the University is not without significance for the latest. For more than seven centuries the English people have here laboured to learn, and learning has, by being cultivated, cultivated the people. The State, as a State, did not found the University; nor did the Church, as a Church; nor did any party in it; though, once founded, Church and State were alike forward in trying so to form and control it as to make it serve their own ends. It was founded, like almost all great societies, less by the conscious act of any than by common tendencies, that were all the more purposive that they acted without design. The creative impulse came from the love of learning, the spirit of knowledge, quickened by the problems

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and directed by the literature that had, as it were, floated down in spars and splinters from the wreck of the ancient world. Indeed, it is but to state the simple historical truth to say, Ancient philosophy had more to do with the rise of modern universities than mediæval Catholicism. Without Plato and Aristotle the problems, the spirit, the ambitions, the needs, the methods, that made them would not have been. To these men of ancient Greece they owe more than to all the agencies and actions of ecclesiastical Rome.

The twelfth century was the period when the greater historical universities began to be: its earliest years saw the beginnings of the University of Paris; by the middle, the foundations of Oxford were laid. Before 1150 Robert Pulleyn had here lectured on the Bible, and Vacarius on Civil Law. The century was one of intellectual uprising, of religious and political revolution. In the Church, Hildebrand had triumphed, had so affirmed and maintained the papal supremacy as to secure her political efficiency and unity, her ascendency over the State, her control over her own destinies, and the service of a clergy transformed by enforced celibacy into what was at once a disciplined army and an administrative machine of tremendous power. Religious revival came at the beginning of the century in the reform of the old monastic Orders; at the end, in the rise of the new and devoted fraternities of Dominic and Francis. The Crusading passion, too, had seized the princes and peoples of Central and Western Europe, had

united the States in a Holy War, had translated Christianity into the only sort of militant force the age understood, had quickened faith by touching the imagination of the warrior with the vision of himself as the ideal missionary, doing honour to religion by the conquest of the infidel and his expulsion from the Holy Place. Yet, in spite of all their chivalrous brutalities, the Crusades did immense service to mediæval man; they enormously enlarged his horizon, opened the East to the West, filled Europe with new experiences, ideas, customs, thought. New knowledge came, too; through the Jews came a learning akin to the Christian, yet different from it, demanding at once appropriation and refutation; through the Moors came science and philosophy, yet less theirs than those of the great classical Master they had laboured to understand and translate. So out of the intellectual ferment Scholasticism, which was but old philosophy new dressed, began to be. Christian thought, which, ever since silence had fallen upon the splendid intellect of Augustine, had been, as it were, asleep, once more awoke. Its old problems proved their ancient power to perplex, to awaken, to compel reason to arise and seek the solution it knows to be necessary, yet feels it so hard to find. So Anselm asked: How do we know, how can we prove, that God is? How do our thought and His Being stand related? What, too, is the relation of faith and knowledge? Do we know that we may believe, or believe that we may know? The process or method of knowledge was even a harder problem

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than its contents: What do general terms represent? Are they mere names, or do they denote real things? How are thought and thing, or the forms and realities of thought related? In the secluded agitation of many a monastery, in the circle of scholars that surrounded their master in the precincts of many a church, these and such-like questions were anxiously debated. Books were not, but living teachers were, and so the famous teacher was even more to the then world than the appearance of a great book is to ours, for the book has many competitors, but the teacher had almost none. He became the wonder, because the epitomised and articulative wisdom of his age. Then, too, the man could not, like the book, be multiplied and distributed among his students; the students could only, as it were, converge upon the man. And on them he acted as a creative force; the more he stimulated mind the more independent it became, and the fittest of the disciples emerged as new masters, new centres to new men. This was the very process by which the mediæval universities began to be; they were but societies, more or less coherent, of acknowledged teachers and incorporated learners, first formed by the mental impulse which compelled the master to seek for scholars and scholars to seek for a master; then developed and finally consolidated by the natural growth of the living organism as conditioned by its environment, a now beneficent and now maleficent Church, a now fostering and now repressive State.

2. In such a way and under such conditions the University of Oxford came to be. It was before any of the colleges or any of their pious founders were. Masters and scholars made it, constituted it; the place was nothing, the men were everything: where they were, the university was; where they were not, it could not be. But bodies attract bodies, and to the mediæval university the mediæval Orders were irresistibly drawn. The monasteries had been seats of learning; many were famous schools. It was possibly out of such a school that Oxford grew; in any case the need of men, means, reputation, impelled the Orders to the universities. But it was the young enthusiasm of the Mendicant fraternities that discerned with unerring instinct their significance and the opportunities they supplied. Dominic and Francis had inspired their sons with a splendid zeal, different in spirit and method, one in purpose and end. Dominic was jealous for the Faith; his horror was heresy; his passion, to persuade the intellect; his aim, to create an order of preachers that should awe the conscience and direct the reason. Francis loved Man; his hatred was of suffering; his fear, of sin and the things that led to it—wealth, pride, ambition, lust, the senses and their indulgence; his passion was to save man; his method, to love them into life, to seek out the most loathed and forsaken, greet them as brothers, and lift them as it were into his very heart. Each enjoined on his Order poverty, commanded them to renounce the world that they might serve man, to

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abandon the selfish seclusion of monasticism, and live where men most congregated—in the highways of the world, in the hearts of cities, where men most sinned and suffered, and most needed to be saved. To Orders so directed and inspired the nascent universities seemed the selectest spots of all: there the sons of Dominic could find a fit field for their argumentative and preaching function; the sons of Francis for their passion of pity and saving love. Indeed, there is nothing more remarkable in mediæval history than the action of these Orders on the universities and of the universities on these Orders. Both were young; in the beginning of the thirteenth century the universities were only struggling into form and efficiency, while the Orders had but come into being. These men with a mission settled in the midst of those societies, still but little organised and but little conscious of their mission. Here were thousands of young men, asking to be shaped, guided, put in possession of truth and life; and here were two religious Orders penetrated with the belief that they were destined to this very work. The result was inevitable—the ascendency of the Orders in the universities. In Paris the Dominicans became supreme: there Albertus Magnus reigned as the new Aristotle, making the older to live once more, to map out and explain the whole realm of knowledge, while Thomas Aquinas pressed the system of the resurgent heathen into the service of the Christian Faith. But in Oxford the supremacy was with the Franciscans; their earliest teacher was Robert

Grossteste, the saintliest English divine of his century, most evangelical and patriotic too, who drew his theology from Holy Writ, and maintained the liberties of England against the tyrannies of Rome. And the roll of the men they enlisted within the century contains names like these :—Alexander Hales, erudite and open-minded enough to welcome the new Greco-Moorish learning—though a schoolman, yet mystic enough to seek a surer and directer way to God than the uncertain steps of a dialectical process; Roger Bacon, while a poor friar, still an audacious thinker and humble interpreter of nature and man; Duns Scotus, the rival of the great Thomas, courageous enough to translate the current realism into a consistent transcendental idealism, and carry it out to its last speculative and logical results; William of Occam, subtlest of dialecticians, returning, in defiance of Duns, to the older Nominalism, masking under a superb deference to authority a scepticism that undermined it, and formulating a theory of the Papacy that helped the revolt against its fateful infallibility. These are but a few of the great Franciscan names connected with Oxford, but they help to illustrate how immense was the influence the Order exercised in the university, and through it on the mind of Europe.

3. Enough has been said to show what a large place in mediæval Oxford was filled by the religious houses. But their very success created what may be described under one aspect as counter-action, under another as a happier and healthier development of the academic system. The secular clerks

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or scholars saw themselves threatened with extinction by the regulars, the men who, under rules and vows, lived in the religious houses. The potency of the monastic method was manifest in its results. What more natural, then, than to use the monastic as an academic method, with only such modifications as the changed functions required? The honour of first, if not consciously formulating, at least realising the idea, belongs to Walter of Merton. His college was an attempt to do for the secular clergy what the religious houses had done for the regular, and to do it by a similar though modified method. His scholars were to be a fraternity, his college an ordered and well-regulated house. Its formation was academic; it was there to educate with a view to a wider and more active life. Its members were to be masters and scholars, teachers and learners; men "honourable, chaste, peaceable, humble, needy, teachable, and anxious for improvement." But they were not to be monks bound by perpetual vows to a system they could not renounce. The house, indeed, was a sort of occasional convent, but so rigidly was its academic function guarded that the scholar who became a monk, or obtained a too liberal benefice, or who gave up learning and neglected study, lost his membership. The college, in a word, imitated the monastic method, but not the monastic system. The two systems stood, indeed, opposed throughout: the monastic was an end, but the collegiate a means; the one took the man for the whole term of his natural life, the other for a defined period of discipline and preparation.

The one meant to keep and to use the man it fashioned, the other meant to fashion a man for the service of the Church or State. In the one case, the more competent the man became, the more rigorous grew the hold of the Order; but in the other, the greater the man's competence, the more was he encouraged to forsake the college, and to live in and for the world. And the cause of these differences penetrated and determined their respective academic relations. The allegiance of the religious house was not to the academic body, but to the Order, in whose interests and for whose ends it lived in the university, while the college, though bound by its founder's statutes, yet owed allegiance to the body within and for which it lived. The one had thus no real academic end, and regarded the university as a means to ends which were its own; but the other came into being to help the university the better to fulfil its functions, whether by the promotion of special studies and the nurture of special scholars, or by the creation of increased means for general academic work. The historical issue may have been very unlike the historical purpose, but as to the purpose there can be no mistake —the college was as distinct a creation of the academic spirit as the religious house was of the monastic system and idea.

What has been said will have, in a general way, explained the rise and formation of the college system, and we may now only add, what the whole history of Oxford has illustrated, that, granted the collegiate character of a university, the formation of

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a new society of serious scholars for the furtherance of special studies or sciences is the certain result of its abounding activity and continued life. From this point of view, the founding of Mansfield is in harmony with the best traditions of Oxford. While founded by Christian churches, it is founded that it may serve the university at once by teaching men, and qualifying men to teach, as also by the men it teaches and by what it teaches them; and that it may advance the science of theology, rear a race of scholars, educate a ministry for the better service of the English people, and by the creation of mutual knowledge help to create a unity, if not a brotherhood, of English churches. So conceived, we may say the very reasons that justified the creation of Merton justify the creation of Mansfield. The historical conditions may be altogether different, the monastic modes may be changed, but the essential idea, the academic function and aim, of the new College are identical with those of the old. The new larger life has demanded a new form and has received it.

II.

1. But it is necessary to become more specific, and discuss the question rather in relation to modern ideas and needs. What are the special causes and circumstances that have called Mansfield into being, and called it only now? In this new discussion we may find that there is work for a new religious house as well as for a new college, and that the fittest theological institution must also be

a vigorous religious society. To introduce what follows two remarks are necessary.

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i. If the history of the universities proves anything, it is this: that it is impossible to exclude from them religion and religious questions. The local or the peculiar may be shut out, but the universal, the all-pervading, cannot be expelled. Now, religion is, as it were, the one ubiquitous spirit in the realm of knowledge; pierce the realm at any part, and you are sure to touch religion. To educate by communicating knowledge is but to be forced to handle religious questions; to attempt to leave them alone were only to handle them the more roughly. It is impossible to teach philosophy and shut out all discussions as to the being, character, and cognisability of God, the freedom and immortality of man, the basis and standard of duty, the ideal of the perfect life for the individual and society. It is impossible to teach either ancient or modern history without raising questions as to the origin and nature of religion, its action on men and peoples, its functions in the evolution of society, and its place in the order of the world; and it is specially impossible to the serious student or teacher of history to ignore Christianity, or attempt to be blind to its being and significance, how and under what conditions it came to be, who founded it, how it has been realised, how it modified the society into which it was born, how affected the order it has evolved and under which we now live. It is impossible to study literature, and take no account of the Supreme

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Book of our race, with the immense literature it has created in every tongue used by civilised man. It is impossible to teach language, and repress all thought as to the reason that weaves it; to teach archæology, and refuse to face every question as to the whence and whither of man; to investigate the harmonies of the universe and the infinite relations of all its parts and all its atoms, and raise no question as to either the intelligence that interprets, or the intelligible that is interpreted. The body of truth is one, as the spirit of religion is ubiquitous, and to dissect it into a multitude of isolated atoms, each limited to its own small point in space, without contact or connection with any other, would be to make a circle of the sciences and a university that embodies it alike impossible. But it is the ubiquitous spirit of religion that creates the unity of the body of truth; where the one is expressed, the other must be experienced. To exclude religion from the place which professes to explore the realm of knowledge and articulate the body of truth is therefore impossible; to accomplish it, it would be necessary to exclude every religious person. For what is the religious man but his religion incorporated? Men who believe dare not be silent about their beliefs. The enthusiasm of faith lives all the more intensely that its right to be is denied; and the very attempt to teach knowledge without religion would evoke the victorious and protesting resistance of the men who believe that all knowledge is religious.

ii. But the history of universities proves another

thing—that, while the exclusion of religion is impossible, there is nothing harder than to discover the forms and conditions under which it can live freely and justly within the academic body. In order to such a life there must be no violence done to the idea of the university as a society organised for the creation and communication of knowledge; and still less must violence be done to the idea of religion as truth freely believed and life freely realised. The act that does violence to either does violence to both; a fettered university cannot deal with religion as truth, a religion that has its place in a university regulated by civil enactment is changed from the truth and inspiration of the Eternal into an institution of the State. If the freedom to teach and to learn be denied to the university, it becomes a mere instrument of statecraft; if the doctrine and practice of religion within it be regulated by a law of uniformity, then it ceases to be a body of truth given by the eternal God, concerning which men are to investigate, to think, to utter, and to argue freely, and becomes a thing of convention and custom, part of the order instituted by man.

Now, we may say that the grand difficulties connected with the life of religion in the universities have been due to violences done to the idea and the action of both. In the Middle Ages the university stood between two highly organised forces, which were rivals, always jealous and often fiercely hostile. While neither Church nor State created the university, it was by both now protected, now nursed,

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now coerced, not always to its own advantage. The claim of the Pope was to be supreme in matters of faith, and so, in all that concerned belief, the university was held to be subject to him as the ultimate authority. The claim of the King was to be supreme in the realm of civil law, and he was careful to allow no academic word or deed to limit or cancel his claim. The rivalry of the two powers was a happy help to the university, the Pope supporting it against now the Bishops, now the Orders, and now the King; the King supporting it against now the Pope, now the Church, now the Town. Yet in both cases the hand that gave privilege obtained authority; the interference that helped justified the interference that injured and hindered. And so it happened that the university was not free to deal with religion according to its own temper and idea, while religion was not free to inspire and guide the university according to its own spirit and meaning. The action from without marred the harmonious development from within.

2. To write the history of the university from the fourteenth century were but to illustrate these points. Its native tendency in religion was to be liberal, progressive, reasonable, reforming; its spirit was historical, not traditional, seeking the ideal and standard of faith in the sources, and not in any remote and but ill-informed interpreter. And the truer the university was to this tendency the better it fulfilled its functions. There is no more remarkable period in its history than from the middle of the thirteenth to the end of the fourteenth century;

the men it created were among the most creative minds in Europe. It laid hold upon the Mendicant Orders, and the very men who had come to change it were changed by it. Friar Bacon was made by it a man his fraternity feared and would have suppressed. Duns Scotus was so disciplined and equipped as to divide with the great Aquinas the empire of mediæval mind. Occam subtly undermined the bases of the papal supremacy, and Fitz-Ralph boldly carried his principles into the realm of practical politics. Out of the same influences came Wycliffe; he was a true son of his university; it made him, shaped him, believed in him. By him old doctrine is developed and applied, new doctrine is not created. He is English and evangelical with Grossteste; anti-papal and scholastic with Occam; polemical and practical with Fitz-Ralph. He loves his people, and would so apply the Gospel as to make an end of their poverty, so teach it as to dispel their ignorance and abolish their spiritual subjection. In praise of him it is enough to say, he loved his people, he hated lies and all things unreal, and he was honoured and supported by his university. But the Church condemned him, commanded the King to execute its judgments, and the King obeyed. His doctrines were suppressed, his books burned, his followers burned too, and the point where the suppression was most jealous and most rigorous was the university. Now, mark the result: the century that followed was a century of intellectual decay; Oxford was as impotent in Europe as it had before been powerful. It ceased to produce men, and

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began to erect buildings. It was a century of munificent Churchmen, great in architecture, in the sovereignties of high office, in statesmanship even, but not in the region of reason and spirit. The cycle begins with William of Wykeham, runs through Chichele, Waynflete, and Fox to Wolsey; in their *régime* New College, All Souls', Magdalen, Corpus Christi, and Christ Church rose. It happened in the university as in ancient Rome: freedom was lost, but stately colleges and fair gardens rose where hungry halls and dreary houses had been. But who will say that a city of imperial marble is better than a city of free and independent men?

III.

1. The next hundred and forty years is perhaps the most memorable period in the history of the universities—at least the period when they could claim most completely to epitomise the tendencies, struggles, endeavours of the nation. It begins with the revival of learning and of religion, and it ends with the Act of Uniformity. Both the revivals were in their origin distinctively university movements, the chief home of the one being in Oxford, of the other in Cambridge. The men of the Renaissance were Grocyn and Linacre, who had the Italian enthusiasm for letters tempered by the English love of order; Erasmus, who applied the new learning to restore the ancient Christian literature and to correct the vices and follies of the clergy; Colet, who used it to elucidate the New Testament,

especially the epistles of Paul; and More, who perhaps more than any other exhibited the typical temper of the Humanist. The men of the Reformation were Tyndale who, connected with both universities, fitly resumed the work of Wycliffe; Coverdale, who toiled at the same task; Latimer, who learned through the new religion the better to love and to serve the people; Barnes, who showed the power of convinced speech in the pulpit; Cranmer, who, born for a quiet and even life, exhibited in high office the failings of a timid man in tempestuous times, yet in supreme moments the moral strength that feared conscience more than the physical pain and clamorous obloquy of a martyr's death. With the new learning came new ideals and methods of education; with the revived religion came the necessity for reform, the passion to reach the reality and save the spirit of religion by changing the letter. The two revivals had three things in common—both were attempts, due to fuller and more accurate knowledge, to escape from an old and bad to a new and better order; both acted powerfully upon the inner life and outer relations of the university; and both were hindered of their legitimate effects by the always imperious and seldom gentle politics of the time. Oxford, true to its more humanistic temper, was the nursery of Hooker and the scene of Laud's most characteristic achievements. Cambridge, true to its more vigorous spirit of reform, was the peculiar and prolific home of the Puritan men. In Oxford the question was essentially one of polity, even in the men it contributed to the popular

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side. Its typical men were Selden, the Erastian, anxious to have the Church held in the hands of a sober and resolute though freely constituted State; Eliot, resolved to have no form of religion but one contributory to freedom and order; Hampden, determined to resist a Church and a hierarchy that had allied themselves with a royal prerogative tyrannously exercised; Pym, wishful to find a Constitution for the English Church that would enable it to live happily, under the new conditions, with the Constitution of the English State. In Cambridge the question was essentially one of theology and religion. Its typical men were Cartwright, anxious to find a Version that would most faithfully render the meaning of Scripture and a polity that could best embody its ideal; Travers, pleading for a discipline not accommodated to the traditions and conventions of man, but to the mind of Christ; Perkins, constructing a system of reformed doctrine, but only that he might the better translate it into an imperative law for life; Robinson, arguing for a separation that was no schism, in order that churches might be administered and religion honoured in the apostolic way. The Oxford men, whether Puritan or Laudian, were, as more political, inclined to act through the legislative authority, parliamentary or royal; the Cambridge men, as more theological, tended to the use of methods more literary and religious, to the creation of writers, preachers, lecturers, men skilled to argue and to convince. The differences are real enough, and significant of many things, perhaps most of all of the

subtle influence exercised respectively by academic Humanism and theology on politics and religion.

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2. About the Puritans and the universities it would be easy to say much, while only little can be said here and now. Without the universities, Puritanism could neither have been what it was nor have done what it did; without Puritanism, the history of the universities would have wanted many an illustrious name and many a stirring page. We are too near the men and their work to judge either fairly; the dust of their conflict still fills the air, the fires they kindled still live under foot. Yet one thing may be said—the Puritan was a progressive man, made by conflict less bitter and exclusive, while by power sobered and enlarged. His accidental features, his extravagances, his scrupulosities, his negations, have been emphasized, while his essential character has either been lost sight of or construed through contemporary caricature, whether contained in the spiteful satire of the poet or the stately periods of the historian or the vivid pages of the gossiping archæologist. Architectural misdeeds, hateful to men who love the old and the beautiful, whether due to the destructive times before him or the wasteful and profane times after him, have alike been set down to his discrédit, while as futile a philosophy as ever mishandled history has, under the specious names of reaction and recoil, made him responsible not only for his own sins, but for those of his successors as well. It is no function of mine to be his apologist; the only apology he asks, or deserves, is a faithful delineation of him as

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he lived, not in the eye of an enemy, but in his time and before his God. Yet here, in the university where for a brief decade and a half he reigned, it were not just to be altogether silent. Men who have met in the battle-field find it hard to love in the Senate; once brother has contended against brother and son against father, it is not easy to build again a happy and harmonious home. And it was through the battle-field that the Puritan came here to power. Oxford had been his enemy's stronghold; here his forces had been recruited, gathered, disciplined; here ancient corporations had given of their wealth to his cause, and where men sacrifice much of what they have and have inherited they deeply love and they sternly hate. And so the Puritan came where the passions that raged forbade justice, and would not brook toleration. It had been a university, but hardly was one; its colleges were disorganised, its studies neglected, its students were more familiar with the camp than the school, its leaders more acquainted with the council and the alarms of war than with the lecture and the academic disputation. And out of these ruins, amid these raging fires, the Puritan began to build. In building he could not please, often he could not spare, the enemy that hated him; yet two things must be confessed—the stroke the Legislature meant to be heavy was often softened by the hand called to administer it, and the work of academic reconstruction was marvellously rapid, thorough, and complete. Indeed, the contrast of 1658 with 1646 is perhaps the most striking in our academic annals.

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And if we look to the sister university, where the Puritan life was deeper and broader, the results are still more remarkable. There we have two things to note: one within the university, another beyond it. The Puritan reign was the most fruitful and elevated in the intellectual history of Cambridge; in it the Cambridge Platonists were born and reared. Their philosophy was a characteristic product of the Puritan spirit, not singular or isolated, only clarified, seeking that it might find in the deepest thoughts of men a mirror of the truth of God. This was the fundamental faith of the school, from its rise in Nathaniel Culverwel, with his fine conception of reason and faith as twins, but while reason was the elder and had the birthright, faith was the younger and had the blessing, till its culmination in Ralph Cudworth, with his noble argument that the transcendental ideas of reason, as articulated in ancient philosophy, were one with our Christian beliefs. And the other thing is in its own order even more notable: Puritan Cambridge was the mother of New England, and through her of the education and of the forces, intellectual, moral, social, religious, that have done most to shape the liberties and institutions of America. The men who went out into the wilderness to lay the foundations of a greater future than any man could then have conceived, the Cottons, the Chaunceys, the Hookers, the Harvards, were of Cambridge nurture. They loved their mother, carried with them memories that became ideals and enabled them to build up a State which, in its hardest struggle with

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a stern and parsimonious nature, never ceased to believe in the culture of the intellect and the authority of conscience. It is given to few academic movements to articulate itself in a State and determine the institutions of a continent. This was granted to the Puritans of Cambridge, and who will say that the result is unworthy of the men, or that the men were unworthy of the result?

3. With the Act of Uniformity, not simply the reign, but the very being of the Puritans in the universities came to an end. It is no purpose of mine either to criticise or judge the Act; history has judged it, and from its judgment there is no appeal. Only let this be said: the Act secured neither learning nor loyalty; under it, both decayed. The period of its most absolute supremacy was the period when in the universities men most talked treason and least defended faith. Its history furnishes conclusive evidence of this—that legislative enactments and sanctions can never make religion live. The more they hedge it about the more its energies are restricted, its spirit weakened, its outlook to the Eternal limited and dimmed. The university must be free if religion is to be real; religion must speak in its own name and live by its own right if it is to prevail.

IV.

But so far we have reached only a negative conclusion: legislation may injure, but it can neither create nor maintain religion in the university.

How, then, is it to be maintained? This question becomes most vital in an age like ours. Criticism has become, as it were, the normal attitude of the modern mind. Men will dispute, doubt, affirm, and deny; and religion cannot live to the imagination when it has died to the reason, or command the conscience when it has forsaken the intellect. How, then, can it continue to live in a university surrounded and penetrated by the modern spirit, and all the forces it has generated and controls? The answer to this question lies through another and more relevant discussion.

1. If we would determine under what conditions religion is to live in the modern university, we must ask, What ought the university to be? What, within the modern State and possessed of the modern spirit, must it be? A university has a two-fold relation—on the one hand to the people, on the other hand to knowledge; or, in other words, to the nation it serves, and to the nature it interprets. Conceived under the one relation, the university may be described as a society specially organised and equipped for the discipline and formation of men with a view to the better service of society and the State; conceived under the other, it may be defined as a body so constituted and qualified as to be best fitted for the creation, increase, and communication of knowledge. These aspects, though distinguished, are yet thus related: it is by the quest and acquisition of knowledge that men are qualified for service; and it is by qualified men that knowledge is best enlarged, expounded, and

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imparted. In both respects the opposite or antithesis of the university is the seminary. The university is universal, is open to all the people without respect of persons or distinction of classes; but the seminary is a sectional or class institution, with no aims beyond those of the set or sect it was founded to serve. The university educates in the humanities: its education is culture, the formation of character, the education of manhood; but the seminary educates only in the utilities, seeks to train its men into serviceable instruments. The university has as its province the whole realm of knowledge—it aims at being an embodied encyclopædia of the sciences; but the seminary is limited to a single field, which is cultivated with a strict regard to its sectional ends. The university teaches by cultivating science, it educates by dealing with knowledge as a whole and as a unity, yet as a whole ever enlarging and as a unity growing ever more varied; but the seminary only instructs or informs, its first and last intention is to make an agent fit for its purposes, not to augment or articulate the body of knowledge. The university can be qualified by no sectional term; the moment it is, its essential character is lost; it is qualified out of existence. It is characteristic that since the sixteenth century Catholicism has been the great mother of seminaries, Protestantism of universities. To the one no knowledge is safe or sacred until sanctioned and sifted by ecclesiastical authority; to the other all knowledge is good and sacred, and therefore safe. Religion has nothing to fear when it lives in the free

society of the sciences, everything to fear when it seeks to compel the sciences silently to accept or serve some special form it has assumed.

i. The first characteristic, then, that distinguishes the university from the seminary is this—the one does, the other does not, exist for the collective people. In the university, classes, class interests, passions, and prejudices ought to be unknown. Every variety of moral excellence, of intellectual activity and endeavour, ought to be there, but no distinction of rich and poor, of birth and blood. The ideals that possess and inspire men ought not to be material and commercial, but intellectual, moral, social, religious, ever drawn from the loftiest sources of imagination and faith, yet ever touched by deepest human pity and strengthened by the passion for human service. The university ought to be the home of all the generous enthusiasms of youth tempered by the sagacity of manhood and the experience of age. Two things were indeed to be deplored: a university where all the young were old, enervated by ideals borrowed from an exhausted past, governed by the hope of making the future as the past had been, and a university where the old men had lost all youthfulness and become cynical, critical, with a speech that bites and blights like a wintry wind the blossoms of the vernal mind. The past of the romantic imagination is a past that never was a present; the influence of the satirical cynic is fatal to every possible noble future. The two things are never far apart; the men who live in an unreal past beget the men who mock at their unrealities, and

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the effort to create what never was ends in the failure to create what ought to be.

A university, then, as open to all the people, ought to be a home for all the forces that educate and help and lift the people. As such, think what it would be were the ideal perfectly realised. It will have myriad eyes searching all schools for signs of promise and latent power; myriad hands, reaching far as the eyes penetrate, to help, to hold, and to lead the budding man to the gates that stand wide open to receive him. Once entered, it begins to handle him as one it has to fashion to noble manhood. It seeks to endow him with the wealth of the past that it may fit him for better service in the present, and then it sends him into the Legislature, to learn to become a statesman, that he may make laws by the people's will for the people's good; or to the Bar, to plead that justice may reign between man and man, and wrong be hindered of its cruel way upon the earth; or to the hospital or the sick-room, where he may heal disease, relieve suffering, or lighten somewhat the sorrow that lies dark upon the spirit of man; or to the editor's desk, where he may read passing events in the light of universal history, and discuss the politics of the hour by the help of principles learned from the great masters of political wisdom; or to the professor's chair, where he may become a guide to mind; or to the laboratory, where he may pursue researches and make discoveries in behalf of the common good; or to the pulpit or the parish, where he may save the souls, rebuke the sins, and comfort the miseries

of man, and be to his people father, friend, and brother all in one; or simply into quiet domesticity, where he will be the better able to order and adorn and enrich a home. But that it may do these and similar things a university needs a whole people to draw from, as it has a whole people to serve. Indeed, service of the whole is not possible without absorption from the whole. The university can never be the peculiar heritage of any class, rich or poor; rather it is the common heritage of all classes, poor and rich alike. We have only to think of the men it has lifted out of poverty and made into ministers of good to England, to realise its function and feel its power. Robert Grossteste, reformer, scholar, and bishop, yet son of a peasant; Duns Scotus, schoolman of illustrious fame, yet of nameless stock; John Wycliffe, sprung no man knows from whom; Wolsey, of mean descent, yet of mind and of ambitions that would have become the proudest king; Hugh Latimer, son of a yeoman who had "a farm of £3 or £4 by the year at the uttermost"; Richard Hooker, born of parents "not so remarkable for their extraction and riches as for their virtues and industry"—these are but a few names from a great multitude, yet enough to show that the university best fulfils its functions when it draws from all the people that its service of the whole people may be more adequate and more complete.

ii. But now let us see how a college with the constitution and function of Mansfield stands related to

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a university so conceived. The university is now open to England; she is free to our sons; they have entered in, and where they are we would be. It is love that brings us, love of our people, of our sons, of our struggles in the past, our hopes for the future, of the university we are once more free to call our own. Our fathers loved these classic groves, the memories that hallowed, the fellowship that endeared, the studies that consecrated ancient hall and cloistered college; they went out sadly and with many a backward look, as men who loved not Oxford less, but conscience more. And the tradition of their love lived in their homes and blossomed in their sons into efforts now to replace, now to regain, the lost seats. They built in obscure places academies that made now a learned and again an illustrious man, but commonly men fit for the rude work they must do who have fallen on "evil days and evil tongues." Two centuries and a decade passed, and then the university was opened; and we have come to resume, under forms suitable to our century, the work of our fathers within sight of the spires and under the shadow of the towers they loved so well.

But our coming means much more than this. It means that new relations, sympathies, affinities are being established, and will be maintained and extended, between the university and large sections of the English people. Of old there was estrangement, ignorance, suspicion; the university did not know the men, nor the men the university. On the one hand, there were the power and the will to

exclude; on the other, the feeling that the exclusion was the denial of a rudimentary civil right, a sense of wrong all the deeper that the academic disability was a form of civil interference with religious liberty. Now, it is a matter of supreme importance that the old estrangement should cease and the new reconciliation be complete. A university can benefit a people only as it trusts and is trusted; its beneficence will be measured by its benevolence, and the good received will be in proportion to the respect and reverence in which it is held. Now, the rise of Mansfield means the creation, in once suspicious and estranged classes, of confidence and interest. The men who have built the College, the families whose sons here study, the churches who draw hence their ministry, will come to feel to the university the joy of those who possess a great inheritance, impersonal as the State, yet personal as those they love. And the university, finding its schools frequented by a race of honest scholars, earnest, purposeful, capable, will come to feel that its thought and learning have been enriched, its tone raised, and its character broadened. Then, indeed, a great process of national unification may go on, and our much divided people come to feel a single people once more. Men who learn to respect each other in the college and the school will not cease to respect each other when they differ in the senate and the forum, in the Church or the State. We cannot believe that differences will cease. I will not pretend to think that it would be good if they did. While minds are differently

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constituted men will differ; but there is no reason why difference should beget hate—nay, rather every possible reason why men the more they differ should seek the more to love. And to make this possible where it has never been possible before were a work worthy of the universities, full of richest promise to the churches and the people of England.

And here we come to another point. Men are needed, and need to be trained for the ministry of churches formed by godly men for the saving of man and the service of the State. There is no office that so demands exalted character, cultivated manhood, ripe learning, a strong yet humble spirit; and where churches have no respect for the transmitted sanctities of office, only profoundest reverence for saintliness and integrity of manhood, the need of finding and qualifying the capable man is absolute; and such men we are here to attempt to find and to qualify. We do think that God alone can put fit men into the ministry; but we also believe that He fits men by the discipline of school, college, and university, as well as by the nurture of the home, and the teaching of the Church. The man who has mastered the ancient tongues, grappled with the thought they express, searched and been searched by the mysteries of being, who has worked his way into the heart of problems, only to feel how they penetrate and change the very blood as it were of his spirit, and yet can offer himself unto God as a preacher of truth and a pastor of men—is the sort of man we seek; for he is the kind of man God made to be a minister. And we do not want him

till the university has tried him, and sent him forth proved and purified. For we do not love, never have loved, a fugitive and cloistered discipline, but only the broad public arena, where manhood and honour are to be won by strain and struggle and sweat. To win only a few such men were a gain not to one Church, but to all Churches. It is to the honour of no Church that the ministry of any other Church be poor, incapable, or ill-equipped. The stronger the ministry of any, the greater the service to all. In the conflict with sin, ignorance, unbelief, every Church needs its best men to lead it, and every Church well led is an inspiration and a strength to all the rest; and if this College at this ancient university finds and forms good men, it will do for the English people, as well as for the Church of Christ, service at once sufficient and honourable.

2. But this brings us to the second characteristic of the university over against the seminary, that it embodies the encyclopædic idea—*i.e.*, it is a body which exists to teach and to enlarge the circle of the sciences. It may be true that the term *universitas* was used to denote simply a corporation of masters and scholars, but then it was as masters and as scholars—*i.e.*, workers engaged in the realm of knowledge, exploring, extending, describing it—that they were so denoted. It is a pitiful idea that defines teaching or the cultivation of manners, or the two combined, as the sole function of the universities, and assigns to royal societies and academies the discovery and increase of knowledge. Men who are mere instructors and disciplinarians are

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mere pedagogues; they must be inquirers, discoverers—men who deal with knowledge as living and not as dead, if they would educate, enlarge, and inspire. The university under this aspect may therefore be described as the higher knowledge of the nation, concentrated and organised for the purposes of extension and communication with a view to the perfecting of the truth and the better formation of men. So considered it must be a living and ever augmenting body; growth in the sciences taught and in the faculties teaching is necessary to its very idea. The moment that a university circumscribes the field of knowledge, and says "the circle is complete and the order fixed and no new science can be added or old displaced," then it has ceased to be a university and become a mere mill, grinding out arid conventionalisms and barren formulæ, good for no human spirit.

But the very degree in which we plead that the university ought to embody the encyclopædic idea compels us to demand that it include theology, and include it not as a closed and finished, but as an expansive and expanding science. For think what it represents—the ideas that underlie all the sciences, the thoughts all philosophy has striven to interpret and to express, man's beliefs as to himself, his origin and destiny, as to the cause, ground, and end of the universe, the laws by which society is organised and history governed, the conceptions which have been articulated in the religions, worships, institutions, of States and peoples. Theology is the universe interpreted through the idea of God, as philosophy is

the same universe interpreted through the idea of man. It has to do with the nature and ultimate dictates of reason; with religion in its essence and varied manifestations; with sacred literature, and all the means and methods needed for its interpretation; with the persons that make it, and about whom it is concerned; with the systems or theologies in which they have been explicated; with the institutions that have been at once the factors, products, and vehicles of the religious life; with its action upon man and peoples; with the laws or principles by which it seeks to order and organise society, to regulate and uplift human life. There is no science that so touches all other sciences, that all other sciences so touch, that is therefore so necessary to the harmony and completeness of human thought. And its position, at once central and fundamental, makes it a progressive science. Were it not so it would be an anomaly and an anachronism in a university system, where all the sciences live and grow, act and react on each other, contracting this, expanding that, yet ever so as to widen the circle of knowledge. To argue that any science could stand fixed and stationary amid so much movement and life were but to argue that it was dead. Theology has no place in an academic system unless it live, and illustrate how here, as everywhere in the things of the mind, the "thoughts of men are widened with the process of the suns."

3. But if theology is to live in the modern university, how or under what conditions must it live there? One thing is evident—for on this the verdict

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of history is conclusive—there is no guarantee for its life in civil enactments or academic penalties; it must live freely if it is to live at all. But another thing is evident—it cannot be divorced from its root in the spirit and conscience of man. Theology, if it is to live, must stand in vital relation to religion; religious thought can be living only as it articulates a living religious consciousness. But observe, this requires it to stand in organic connection with societies of religious men, held to reality by them, yet lifting them into a world of beliefs and ideals as yet unrealised. The religious society is necessary to religious thought, and thought to the society; the two forces must be correlative, that both may be converted, conserved, and creative. In this theology is not singular; it is but like all its sister sciences. Were any one cut off from man, from its bearing on practice, from the complex intellectual activities and social needs of men, from the minds that live by it and through it, it would inevitably, and, as a matter of course, perish or be reduced to a series of dogmata that represented no man's real belief, and that no man would care to refute. But in one respect religious truth differs from every other; it touches a man's conscience more narrowly; it so commands him that he will not allow it to be commanded; it is so invested with the authority of God that he will not allow it to be weakened by the touch or sanction of man's. Hence the theology that is to live in the universities must be the theology, not of legal definitions or academic formulæ or civil statutes, more capable of evasion than of enforce-

ment, but of free religious societies, or, simply, of men whose life is religion, and whose thoughts are the inchoate yet plastic material of theology.

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We are now in a position to return to our opening question. Why this college? and why here? The occasion of our coming has been the opening of the universities; that opening has created at once our opportunity and our duty. The cause of our coming is our love of the truth we and our fathers have lived by, and our love of the sons whom we wish to see know, believe, and live by the same truths. We believe that here our truths can be best studied, our ministry best formed, our duties to the future of our people and our faith, so far as they depend on academic activity, work, and discipline, be best fulfilled. We believe that when legislation has, so far at least, left here a free course for conscience, we, who represent forces and beliefs which have filled so great a place and exercised so immense an influence on the English people at home and abroad, should not be without vital being, reasonable speech, and academic activity, in this the most ancient and famous of all the seats of learning possessed by our people. We dare not, even were we able, deprive ourselves of our inheritance, with all its responsibilities, dignities, and duties. We are neither a recent nor a feeble nor an exhausted race. The Puritan and Evangelical churches contain by far the majority of the English-speaking peoples. They reared the men that expanded our empire, founded our colonies, created the will, the spirit, the education, the foresight, and the faith that, in spite

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of all the forces of misrule thrown by wild and outcast Europe on her shores, still hold the splendid West in order, in happy and progressive peace. We represent men who in days of tyranny loved liberty, obeyed conscience, and achieved for others freedom denied to themselves. We represent churches that in times of decadent faith and little piety tried to live and teach in the apostolic way, and to make men worthier of life, and life worthier of the men. We belong, too, to the larger and greater Church of England, which comprehends the pious and faithful people in whatever communion they may live, or by whatever denomination they may be called, who daily pray for unity, and labour to realise the unity they pray for. And so we cannot act as if we had no part in the past, no share in the present, no hope in the future of the English people and the Christian Church. We believe that there are greater things before us than lie between us and our fathers, and greater things are now possible than were ever possible before. And so we have come here to try to fulfil that part of our mission which touches and is touched by the universities. We wish to take up the broken thread of our academic history, to stand in this place of ancient traditions, venerable memories, and great names, as those who have a part and lot in all the treasures of our land and race, and to do our best by faith, by love, by fair yet true speech, by sound learning and simple piety, to shape the men who shall make the Church and the State of later generations a worthier Church and a worthier State, served and honoured by worthier men.

THE LUNCHEON.

SPEAKERS.

THE CHAIRMAN, ALBERT SPICER, ESQ., J.P.

THE REVEREND BENJAMIN JOWETT, D.D., *Master of Balliol College.*

THE REVEREND A. M. FAIRBAIRN, D.D., *Principal of Mansfield College.*

THE REVEREND R. W. DALE, D.D.

THE REVEREND THOMAS FOWLER, D.D., *President of Corpus Christi College.*

THE REVEREND J. GUINNESS ROGERS, B.A.

THE REVEREND CHARLES RAY PALMER, D.D.

JOHN MASSIE, ESQ., M.A., *Professor of New Testament Exegesis, Mansfield College.*

SIR WILLIAM MARKBY, K.C.I.E.

Health of the Queen.

Luncheon.

Chairman.

THE CHAIRMAN said: In rising to propose the first toast of to-day, may I be allowed to preface my remarks by saying, on behalf of the great majority of those present, who may be said to represent the founders of Mansfield College, a word of welcome to the many distinguished guests who have honoured us with their company? We have with us those who have come from the University of Oxford, and from the sister University at Cambridge. We have others who have come from the United States of America to rejoice with us; we have friends from our great Eastern dependency of India, and we have many representatives from our different British Colonies. To all these guests I would follow a pleasant custom of the City of London and say very sincerely, "We bid you a very hearty welcome." In the services connected with the opening of Mansfield College, and the dedication of these buildings to the service of God, we have remembered that the work in which we are engaged depends entirely for its success upon the presence and blessing of the Almighty. Without that presence and blessing our work would indeed be in vain. Our first duty,

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therefore, has been to render allegiance to the King of Kings, and Lord of Lords. But I am sure you will agree with me that our next duty is to remember with all loyalty and affection our Sovereign lady the Queen, who has now for more than fifty years shed an influence for good on the people forming the great British Empire. In grateful remembrance of her past services, and with a sincere and earnest prayer that many years of continued usefulness may be granted to her, I ask you to drink with all enthusiasm the toast of the Queen.

Success to Mansfield.

The Master of Balliol.

Ladies and Gentlemen,—I have been honoured by the request to propose "Success to Mansfield College." I wish the duty had been imposed on some one more worthy of the honour and one who had a louder voice. Would that such a person as my old friend Dean Stanley were present to address us in his eloquent words on this great occasion! I mention his name because I think it should be mentioned at every such assembly as this as the person who did most in his generation to reconcile religious enmities, to bring people together, and to make all men friends. Now, ladies and gentlemen, I do not wish to speak of myself, but to express your feelings on this fortunate day in respect of the foundation of Mansfield College. There are many fortunate circumstances attending it; or perhaps I should rather say that the wisdom

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and foresight of the Council have arranged things in such a manner as to give the best hopes of future success. First let me congratulate you on your having a site which is one of the pleasantest in Oxford—perhaps the best that remained to be chosen, quite as good as almost any college in the University, looking out towards the country, and within a stone's throw of the town. I would congratulate you also on the beautiful buildings which we have admired to-day. You know that people are very critical of buildings in Oxford, and some eyes may have detected faults in your College. I must own that I do not see these faults—at least, not to-day. Whatever they may be, I think they are far more than counterbalanced by the great merit which is universally allowed to the building, that it has a character of its own. Again, gentlemen, far more than on the site, far more than on the building, I may congratulate you on the person whom the Council has appointed to preside over this great institution. It does not do to praise people to their faces; yet I may say of Dr. Fairbairn that he is deeply respected for his learning and ability; that he knows how to win the hearts of youth, and to make himself acceptable to this place, and that he has great gifts of administration. There are some other things in which this institution accords very much with my feelings, and I believe with yours. First of all, in that it does not attempt to rival other colleges in Oxford, that it allows its undergraduates to be scattered up and down the University. They were isolated perhaps

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before—too much isolated—but now they are to have their natural place in society and in the world. There is one other thing of which I may make the same remark. It seems an exceedingly wise provision that all students are required to go through the course of arts before they pass on to theology, or at least to study both contemporaneously. I do think this is a very wise provision. There is much more in it than appears at first sight. It asserts the principle that an ignorant man is not capable of teaching others, and that theology cannot be safely studied unless it forms a component part of the great whole of knowledge. This occasion, ladies and gentlemen, carries some of us back in our thoughts beyond the fortunes of Mansfield College. This is a great festival of union and reconciliation. I might go back into the past and speak of the time when 230 years ago a few words introduced into a formula divided the whole people of England against itself. Every sensible man knows that there were things done in the olden time that no good and wise man will now defend; and every sensible man knows, too, that it is better to forget them, and not to think too much of what happened to one's ancestors 230 years ago. Now let me draw your attention to points of agreement among us, not to points of difference. I want to point out how many and how important the points of agreement are, and how comparatively trifling are the points of difference. Do we not use the same version of the Scriptures? Are not many of the hymns in which we worship God of

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Nonconformist origin? Is there any one who is not willing to join with others in any philanthropic work? However different may have been our education, are our ideas about truth and right and goodness materially different? Then there is another point of view in which I should like to put this agreement before you. The great names of English literature, at least a great part of them, although they may be strictly claimed by Nonconformists, do not really belong to any caste or party. The names of Milton, of Bunyan, of Baxter, of Watts and Wesley, are the property of the whole English nation. This, again, is a tie between us. We may be divided into different sects—I would rather say into different families—but it does not follow that there is anything wrong in the division, or that there should be any feeling of enmity entertained by different bodies towards one another. These divisions arise from many causes—from the accidents of past history, from differences of individual character, from the circumstances that one body is more suited to deal with one class, and another with another. Nor do I think that much is to be hoped or desired from the attempt to fuse these different bodies into one. Persons have entertained schemes of comprehension which look well on paper, but they are perfectly impracticable, and they really mean very little. But what does mean a great deal is that there should be a common spirit among us, a spirit which recognises a great common principle of religious truth and morality. And as we begin to understand one another better, we also

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see the points of agreement among us grow larger and larger, and the points of disagreement grow less and less. I have trespassed upon your time long enough, and I will therefore end these reflections and bring you back to the purpose for which I originally rose, to express our best wishes for the success of Mansfield College. May it grow up into a great and noble institution! May it fulfil the design of training up Christian ministers! May the spirit of truth and wisdom animate its teachers! May the blessing of God rest upon it!

Response.

The Principal of Mansfield.

Master of Balliol, Heads of Houses, Ladies and Gentlemen,—It is with profound gratitude that I rise to respond to the words that have been spoken by one who more than any other in his generation has served the cause of progress and the higher education in this University. I feel them to be words in the highest degree of encouragement and of cheer. It is three and a-half years since it was my privilege and duty to enter this ancient city and seat of learning, and to begin to lay the foundations of the institution whose outward and visible structure now stands completed before our eyes. It was not without much failing of heart and varied anxieties of spirit that the enterprise was undertaken, but yet it was with the clearest and distinctest sense of duty, in the belief that it was a needful thing not only for the churches of our

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order, but also for the future of religion, of liberty, of good feeling, and of academic discipline in England. The Master of Balliol has well described the mission of this College as a mission of peace. Churches have everything to gain in respect of the kindlier courtesies, the nobler and the gentler graces, by their future ministers being educated together; they have everything to lose in the way of fraternity, mutual respect, and even common justice by their ministers being educated apart. There is nothing that so estranges as ignorance; there is nothing that reconciles like knowledge. Men of integrity and piety can never dislike or despise each other when they are known for what they are and as they are, and if Mansfield in any degree brings the branches of the great Church of Christ in England nearer together, making each to the other more intelligible, it will accomplish an excellent and needed work. And there is, too, the great need of carrying out the work of reconciliation that was begun when University tests were repealed, and from our various homes our sons were attracted hither that they might seek culture and gain knowledge. It is certain that nothing so endears a University to a people as the memory of the services it has rendered to their sons. The stranger may come and admire the colleges of Oxford, may walk beside her rivers, watch the boating, visit the parks and the schools, and may see the athleticism and the varied gaieties and toils of her sons; but the one thing that can make the people of a land love the University is that she

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should take into her bosom sons out of all their homes, discipline and fashion them, and make out of them goodlier men. And if Mansfield helps a large section of the English people, by coming back into Oxford, to create and to realise towards the University new associations of love, of reverence, of readiness to give and readiness to serve, it will accomplish a needed and a most excellent work. We are here, too, in the hope that we may do something to serve the theology of our faith. These are days when men who believe the same truths ought to pursue their studies together, with a view to a completer service and knowledge of the truth. The efforts of students and scholars in search of the truth can be adequate and satisfactory only when concurrent, complementary, and converging to a common end; and how can these things be achieved if men dwell apart in polemical or disdainful isolation? And the nearer men come as students the more will they approach as men, the greater will be their fellowship and their sympathy in intellect and in feeling. And as to-day our faith is not a faith based on bare authority, as a faith based on authority is one that is intellectually in decay, so we need the more distinctly to bring our religious beliefs into relation with the whole realm of knowledge, and all the agencies and means of study, in order the better to promote the discipline of the mind, the action of the eternal truths that are of God in the education of men, in the making of people, in the formation of States. Let us also say that we are here in the

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hope that in some measure we may serve our common religion. There is a greater Church of England, comprehending the pious of all the English people in this and every other land where our tongue is spoken. We are all members of that greater Church of England, which is a branch of the still greater Church of Christ. Feeling, therefore, as we do, the inheritance of a great past that is peculiar to none but common to all, we delight to enter into associations that may help us in some measure to co-operate in enlarging the religious life, in deepening the religious thought, in purifying the religious character of our academic people. We hope, too, in coming here to find ourselves able to some extent to help the young and the troubled, and those that are of a doubtful mind. Ours is a day when religious forces ought not to be lessened, but ought rather to be increased in their cogency at the great seats of learning and the great centres of thought. Here, then, we seek to build a College that will separate no man from the University, no man from the older colleges with which he may have been connected, while yet endeavouring to keep at the highest level possible his religious faith and religious life. For, as the Master of Balliol well said, our purpose is not to do work that can be done elsewhere. We train no man in the humanities, no man in any single course or line that qualifies for what is properly a literary culture or education in arts. Ours is a purely special department, a section that we well think of as scientific while religious work; and it is for

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performance in relation to the whole field of theological knowledge, philosophical, biblical, ecclesiastical, doctrinal, ethical, that we are specially here. Let me thank the members of the University of Oxford for their varied and generous kindness. I can say, "I was a stranger and ye took me in," and I feel that I have been taken in to as generous a hospitality and friendship and confidence as a man in this life can ever feel it fit for him to possess. Let me thank all for these acts of kindness, and for the generous welcome given to our little institution, which, though small, still represents thousands at home and abroad. There have come yesterday and to-day greetings from across the Atlantic wishing us God-speed, greetings from friends in the far and stormier North wishing us the same, greetings from our dependencies and our Colonies—Canadian and Australasian—greetings from the Continent, where scholars well known have rejoiced to send us the expressions of their goodwill. I feel, therefore, that not only may the reconciling work be done here and throughout England, but that it may be spread afar amid the sons of the Puritans that have formed the great people beyond the Atlantic, and that form the peoples that will yet be great in the farther antipodes. Let me now thank you for the kindly words that have been spoken and the kindly welcome given.

The University of Oxford.

Dr. Dale.

Mr. Spicer, Ladies and Gentlemen,—I have the great honour of proposing "The University

of Oxford," but the speech in support of that toast was delivered this morning in Dr. Fairbairn's inaugural lecture, and I shall not be so presumptuous as to attempt to travel across the ground which he so magnificently illustrated. If I were able to do it anywhere it would be impossible for me at this table to speak of the great place which the University of Oxford has held for many centuries in the life and thought of this country—impossible for me to speak of the characteristic spirit of its culture which, through successive generations, it has most wonderfully preserved. But, Sir, I am grateful for the opportunity which this toast affords me of expressing the obligations of the founders of Mansfield to all sorts and descriptions of persons in this ancient University. Dr. Fairbairn has spoken of the welcome which he has received here. To tell the honest truth, those of us who know Dr. Fairbairn think that it required no great stretch of virtue to give him a hearty reception. But before Dr. Fairbairn came there was the kindliest interest in this movement. Four or five years ago I came to Oxford to discover whether a site could anyhow be purchased. A few friends were gathered at lunch in the rooms of Dr. Hatch, who has shown us great kindness from the very beginning, and I made a statement to them concerning our aims—concerning the nature of the scheme that we were anxious to promote; and from the very first a warmth of sympathy was manifested, which gave those who had this business in hand the very

Luncheon.

Dr. Dale.

Luncheon. largest encouragement; and from that time to this
Dr. Dale. there has been in all directions in the University the same generous solicitude to promote the success of our enterprise. On behalf of the Council of the College, I desire to express the deepest and heartiest gratitude for all this kindness. Let me say frankly, however, that, generous as this reception was, I for one was not surprised at it. I knew that during those years in which we were excluded by law from the benefits of the University, the Nonconformists had some of their fastest and firmest friends among the most distinguished members of the University. It would have been impossible for us to have destroyed the hindrances which once came between us and the great advantages which Oxford affords, but for the courage and the zeal which were shown by our friends in Oxford. And let it be remembered that it required a very different kind of courage and hardihood to stand by the cause of University extension and reform inside the University twenty-five years ago, from that which was required on our part who were outside. I think it must be at least twenty-five years since I was invited to meet at Oxford a man who was then one of the most brilliant and distinguished ornaments of the University —Mr. Goldwin Smith—in reference to the University tests. I remember a little later Professor Conington came to Birmingham to see me about the matter. And while we rejoice at the extinction of these tests, and gratefully recognise what was done for us by politicians outside Oxford, it would

be shameful in us to forget the long and arduous fight which some of the most brilliant sons of Oxford carried on in our behalf. Even during those days in which we were excluded from Oxford we could not be altogether excluded from the fair results of Oxford culture. We were shut out from the orchard, but the branches of the trees hung over the wall. The literature that the University enabled Oxford men to create belonged to us as well as to them. One of the most affectionate and most loyal of her sons, one who illustrated as perfectly as any man in our generation the characteristic spirit of Oxford, once said that Oxford was the home of lost causes, of forsaken beliefs, of unpopular names, and of impossible loyalties. We have not quite taken Matthew Arnold at his word. We believe there is a great spring of life in this ancient University; we believe that whatever service it has rendered to the nation in centuries gone by may be equalled or transcended in the centuries that are to come. Our presence here to-day is an expression of our faith in the great future of that University, to which I ask you now to drink prosperity: Oxford.

Luncheon.

Dr. Dale.

Response.

Mr. Chairman, Mr. Principal, Ladies and Gentlemen,—I thank you for the kind and hearty manner in which you have drunk this toast, and I can assure you that it affords me personally great satisfaction

The President of Corpus Christi.

Luncheon.

The President of Corpus Christi.

to have the privilege of responding to it. On this your opening day, I believe that you have the good-will of the entire University. I may say, without flattery, that the advent of Mansfield College was received in Oxford with a general feeling of welcome. I have myself never heard anything but pleasure expressed by any person belonging to any party, theological or political, at the introduction of this new institution into our University life. For it has come amongst us in a modest form and a friendly spirit, not professing to compete with the existing colleges, but to supplement their course; not attempting to proselytise from other communions, but to do its own work for its own people. And I trust that, if any other institutions of the same kind come to Oxford, they will follow the exceedingly wise example shown them by the authorities of Mansfield College. For I think it would be a grave misfortune, if not for us, at least for the religious body which introduced it, if a college of the old type, taking students to live within its walls, were planted here for the exclusive reception of undergraduates preparing for the ministry of any particular Church. Now, Mansfield College appears to me, in this respect, to be founded on exactly the right lines. It is true that it is a theological college, but it does not separate men, in their social and collegiate life, from persons of other religious beliefs or students preparing themselves for lay professions. And it is just in this circumstance, I think, that its excellence, as a training school for Christian ministers,

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will consist. The Mansfield student will have no excuse for being ignorant of lay opinion or being untouched by secular culture. He will have every opportunity of knowing what men really think, and what are their real difficulties in the reception of theological or moral dogma, instead of imputing to them those very imaginary ones which are often put into their mouths by their antagonists. But, at the same time, the object of the College, the purpose for which it will exist, will be to impart to the future ministers of the Nonconformist bodies systematic theological instruction of a far more definite and complete character than could possibly be supplied by the existing colleges, which are necessarily schools of general, rather than of special, education. It will thus be mainly a place of post-graduate, rather than of undergraduate, study; an aggregate of teachers and a group of lecture-rooms rather than a college such as is usually understood by that term in Oxford. But it will also, I am told, be a rendezvous for the Nonconformist undergraduates scattered about among the various colleges, and, as such, I think we, the authorities of the older colleges and the clergy of the Church of England, may cordially welcome it as assisting us in our work. I well know the kindness of Dr. Fairbairn to some of the undergraduates of my own college, and I have no doubt that there are many other colleges which have equal reason to be grateful to him. On behalf of this University, then, and, I will venture to add, on behalf of the Church of England, I trust I may give expression to a feeling

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The President of Corpus Christi.

of cordial welcome to Mansfield College, and heartily wish it God-speed in the great work which lies before it—that of preparing for their important labours the future ministers of the Nonconformist Churches of these kingdoms.

Our Guests.

Rev. J. G. Rogers.

Mr. Spicer, Ladies and Gentlemen,—Before I propose the toast which has been committed to me, I may take the opportunity, as the first Congregationalist outside the management of this College whose voice has been heard in this tent, to express the sense which is shared by the whole of this assembly—the most representative gathering of all Congregationalists from all parts of the United Kingdom that it has ever been my lot to witness—of the deep debt of gratitude which we owe to three gentlemen to whom, beyond all others, Congregationalism is indebted for the erection of Mansfield College. It has not been an easy thing to do. No one who is not familiar with our denominational life knows how many prejudices had to be overcome, how many misunderstandings had to be removed, how much quiet resistance had to be disposed of before the churches rose to this great opportunity of doing a work for Christian letters and for Christian as well as Congregational principles in this generation. I do not think that work would have been done if we had not possessed three men, each of them unique in his own sphere. First, my friend, Mr. Albert Spicer in the chair—unique

in the hopeful spirit with which he enters on every enterprise, in the persistency with which he works it out, in the generous liberality by which he stimulates others, and, consequently, in the power of inspiring that faith which has had so much to do with the success of this institution. Then my dear friend Dr. Dale is equally unique. I am afraid there are a good many who would have hesitated to part with the College from Birmingham in order that it might come to Oxford. It is not easy to overcome these provincial prejudices, and it requires some strength of mind to rise, as Dr. Dale has done, to this level; and he may have this consolation at all events, that amidst all his many works for the good of the churches by whom he is honoured and beloved, there is not one that will remain a more lasting memorial than this Mansfield College which we have inaugurated to-day. In common with Congregationalists generally, I am very thankful indeed to the University for the reception it has given to Dr. Fairbairn; but let me say frankly that we have sent it a very unique man indeed. If any of the distinguished men we see here have learned to prize him as we prize him, I do not wonder that they have extended to him such hospitality. Let it be clearly understood that it wanted a man of rare gifts to take possession of the place which Dr. Fairbairn is about to occupy. We must all have been struck with the beautiful simplicity of his thoughts as to the relations of the University and the College. They looked very simple in the lucid and impressive style in which Dr. Fairbairn presented them before

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Rev. J. G. Rogers.

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us in the magnificent oration of this morning. So the greatest things always look the simplest after they are done. But I never appreciated the eminent fitness of the man whom God has given us for this work as I did in listening to that singularly powerful and representative speech which he delivered in our behalf this morning. I thought it right before doing anything else that I should thus express what I am sure is in the hearts of all of you—the feeling that you have to these gentlemen who have done so much to make this great enterprise a success. It is the grandest work that Congregationalism has done for many a day, and my belief is that its influence is destined to be felt very far beyond the immediate results which the College is likely to produce. It will tell upon our spirit everywhere; it will stimulate our zeal; it will give us grander conceptions of our obligation to this nation of which we are proud to form a part; it will open to us nobler ideas of what is possible to the ministry of the Gospel both in this nation and throughout the world. Therefore, I, for one, rejoice heartily in the happy issue of many anxieties, many cares and abundant toils on behalf of our brethren. But my task is a different one. I have risen not to speak of the gentlemen connected with the College, but of the guests who have honoured us with their presence to-day. I read in a High Church organ that it was to be hoped that this building of Mansfield College indicated our sense of the loss we have sustained by being separated from the great current of national learning and of the religious life of the country.

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Rev. J. G. Rogers.

Perhaps it was hardly a very kindly suggestion, considering that the separation was not our act at all. I should have thought that High Churchmen, with their great conscientiousness, might have understood the point that was brought out so admirably by Dr. Fairbairn this morning when he said, in relation to our fathers, that they loved Oxford much, but they loved conscience more. That is the sole reason of our being outside. Our isolation does not at all mean a want of sympathy with all that is true and noble within the English Church; it does not mean any lack of hearty admiration for the illustrious men by whom her annals are adorned. I suppose that if there is anybody who is a more uncompromising Dissenter than my friend, Dr. Dale, it is myself. Now it is just we who will never yield a point of principle or of loyalty to conscience, who have the highest appreciation of everything that we sacrifice, and who have the profoundest admiration and reverence for the great and good men who do not think on these points just as we do. We are heartily glad of the reconciliation, the outward and visible sign, let us hope, of the inward and spiritual grace which is presented in the gathering around this board to-day. I cannot profess even to name all the eminent men with whose company we are favoured. I know that the University of which we are all proud is represented in some of its ablest and most distinguished members. I know that to some of them we owe, not only their presence here to-day, but their help in many departments of Christian learning; and to one of them, Dr. Hatch,

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a leader in Ecclesiastical History, we owe at least an unanswerable argument against a hierarchical assumption, which we have all our lives been endeavouring to overcome. And we heartily welcome them; and we do more, we thank them that they have welcomed us. They may be well assured that we are not come here as enemies. We come here, among other things, that we may understand them better, and that they may understand us better; and I venture to think that when we are understood better, we shall not be found to be quite the terrible ogres into which the imagination, too vivid and picturesque, of some of our enemies has converted us. We hope we come to them as friends. We thank them for their friendship. I am sure it will be found that there is a marvellous Freemasonry in letters, and something still stronger and deeper in the unity of Christian hearts. I do not wish to forget that there are others here. Here is my friend Dr. Cairns. Time was when we were both young together. We were friends before the talk about unity was so common as it is to-day. He comes here with the greetings of Presbyterian friends on the other side of the Border. Then I met last night, for the first time, one in relation to whom I committed what might have been a serious blunder. I said to him, "Dr. Palmer, I would rather have written one of your hymns than all the sermons I have ever published." And then I discovered that the hymns were written by his father. He comes to speak and so to bring us some of the inspiration that we have caught from his father's hymns in times gone by.

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But the list is too long, and the time is too short, for me to name the many guests who are here to-day. I am sure I may say to them all in your behalf, that we most heartily rejoice in that brotherhood of Christian hearts—of different classes, different sects, different opinions — the brotherhood of hearts rather than of minds or creeds, in which we meet and in which we rejoice to-day. I give you the toast of "Our Guests."

Response.

Dr. Ray Palmer.

Rev. Dr. RAY PALMER, in replying, said: It has been the greatest gratification to me to be here to-day, and I am exceedingly grateful, as one of your guests, for the opportunity of being present, and for the very hospitable reception given to me. It may seem somewhat singular that a busy man in the midst of many cares and public duties should have come 3,300 miles to be here to-day to express the feeling of your kinsmen across the sea. But on the other side we felt it important that some one should do just this—that there was a necessity that the men, the institutions, the churches of New England should be represented in the rejoicings over the event of this auspicious day. I cannot help saying that in listening to the magnificent discourse this morning I have discovered an eminent fitness in my coming here. I thank Dr. Freeman for calling the father of his country, George Washington, the expander of the English people. I never knew how true the phrase was till this morning, nor what right I had to feel that which I have always felt in

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coming to England, that I am an Englishman and a little more. Whatever you glory in in the traditions of the English people we glory in—down, at least, to the seventeenth century, and there is a little more beyond that which we cannot help glorying in. Now and then an Englishman comes to our country and complains that he does not find things exactly the same as they are at home. Well, does he remember the reason? It means that certain very sturdy Englishmen came over in the seventeenth century fully determined to have things a little different, and they had their way. But, after all, that does not mean that we do not heartily enter into, with a feeling of kinship and a quickening of blood, all in which you rejoice as the heritage of the English nation. Your language, your literature, your history, is ours. We profoundly feel it to be ours. I have in my veins the blood of the men who found it convenient to leave the shores of England for Holland early in the seventeenth century, and who, later, went to Plymouth in New England. I represent a University which owes its existence to the descendants of men who also found it exceedingly convenient to leave England in the second quarter of the seventeenth century. The beginnings of both our great Universities are connected with the history of the earlier half of that century—the history which terminated with the misfortune of Charles I. But none the less do we hold fast to our rightful place in the continuous development of the life of the English people. There is one aspect of this opening of Mansfield College which has not

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been alluded to by any speaker as yet. I do not think that you have looked at it just as I do. I am disposed to claim that it is a Yale colony, that we have reversed history, and Americans have come here, in a certain sense, and colonised England, right in the heart of Oxford University. You do not understand me! Look at the letter of invitation which brought us here, and you will find it to be signed by three Yale Doctors. Whatever this institution may become, it will remain true that Yale had a hand in its beginnings. You laugh, gentlemen—that is quite in keeping with the character I am giving you. We in the United States know by experience that it is usually the colonists who laugh—last! In the magnanimous speech of the Master of Balliol it was intimated that there were none to be found who now defended the action that drove from England 26,000 of her population, and poured them on the shores of New England, and he very kindly said that that had better be forgotten. I will go a little farther than he did. I wish to allude to it in the spirit of Joseph when he said to his brethren, "Be not grieved, neither angry with yourselves that ye sold me hither. Ye meant it for evil, but God meant it for good." I have no particular admiration for the Lord High Commissioners that were appointed by Archbishop Laud; but I want to say that the indebtedness of American civilisation to the men who were driven from England, especially the University men of Oxford and Cambridge, is beyond all estimate. I believe, too, that the day will come

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when Oxford and Cambridge will be prouder of the contributions they made to American civilisation than they have ever been heretofore; when the records of colleges will be searched for records of men now forgotten here, that their well-won laurels may be added to the crowns that Oxford and her sister so proudly wear. I should be unfaithful to my duty if I did not express the profound feeling of interest in Mansfield College entertained in Yale and other similar institutions, among all the Congregational churches, and very largely in other communions. Two weeks ago last Sunday, the largest church of the city in which I live was crowded to suffocation, and an enthusiastic congregation had assembled to send off their representative, not because they cared a straw for him, but because they were full of interest in this matter of a return of the Nonconformists to the great University of Oxford after 227 years of exile. And since I left, at a great gathering, in which nearly 5,000 Congregational churches were represented, resolutions of hearty congratulation were passed and cabled over the sea. I should also be faithless to my trust if I did not express our profound admiration for this University, our indebtedness to its many scholars and its great contributions to learning and civilisation, and if I did not say out of the depths of my heart, as representing your kinsmen in America, God save these great Universities, and make them ever widening and intensifying fountains of influence among all the English people to the end of time.

Luncheon.

Professor Massie.

Our Hosts.

A toast has been entrusted to me not surrounded with any solemnity, either academic or religious, but I hope it will not be less consistent with wisdom because it moves along the paths of pleasantness. It is a great pleasure to me to be the mouthpiece, on this occasion, of a grateful College and a grateful Council, in proposing the health of those who have made it not only possible, but easy, for us to entertain in the pleasantest manner the large number of friends who have come to Oxford through interest in the founding of this institution. The only drawback to my pleasure is that I fear I cannot find words to represent adequately the gratitude which we feel is due to them. Their kind response to the request that was made to them to provide entertainment for our numerous friends was made all the more kind by a readiness which might almost be called spontaneous. We might have had many more hosts if we had desired them, till we might have realised what Longfellow says in "Evangeline," where he speaks of such generous hospitality on the part of a certain village that

> Every house was an inn where some were welcomed and feasted.

Oxford has in recent years acquired almost a unique reputation for hospitality in a particular way. For a year or two back it has welcomed most cordially those ladies and gentlemen who have given a new word to the English language—I mean the "Ex-

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tensionists"—and the result has been that in almost every corner of England there have been preachers of the geniality and hospitality of Oxford, as well as of the profundity of its professors. But this year Oxford has surpassed itself because it has welcomed people not only from all corners of England, but from all districts of the world where the English language is spoken. In fact, if I might without irreverence use the expression, Oxford has welcomed for this occasion a kind of Pan-Anglican Synod. I propose the toast of our hosts in Oxford, and I couple with it the name of a gentleman who is one of our kindliest, most genial, and, therefore, most justly popular citizens, Sir William Markby.

Response.

Sir Wm. Markby.

Mr. Spicer, Ladies and Gentlemen,—I will not detain you a minute while I return thanks for myself and those associated with me whom you have so kindly called hosts on this occasion. I need hardly assure you that it has been a great pleasure to us to be allowed to receive amongst us those who are guests here. It has been a pleasure to us to make in our own homes the acquaintance of some of the eminent men who have visited us, and we earnestly hope that it is not the last visit they will pay us, and that they will again find us as ready as we have been on this occasion to play the part of hosts to those who may wish to come. I hope you will find that Mansfield College has not suffered by the somewhat novel

situation in which she has been placed. That her contiguity to Oxford will produce some changes in her I do not doubt, but I hope those changes will not be for the worse. I thought I heard from Dr. Fairbairn a favourable allusion to athleticism. I hope we may some day see Mansfield with her eleven in a football field, her boat upon the river, and her eleven in the cricket field. I thought I saw a piece of ground close by which looked ominously like a lawn-tennis ground, and I hope it will not meet with your disapproval if that, among other things, should exercise some influence upon Mansfield College.

Luncheon.

Sir Wm. Markby.

Immediately after luncheon a recital of Sacred Music was given in the chapel, under the direction of Mr. John Farmer, organist of Balliol College, who was assisted by several well-known local singers. The programme consisted of selections from Goss, Haydn, Mendelssohn, Mozart, Handel, and Schubert, and concluded with the Lutheran chorale, "A Safe Stronghold our God is Still," sung by all present in unison.

In the evening a reception was held by Principal Fairbairn and the Council, the whole of the building being used for the purpose. Above a thousand

guests were present, including many leading representatives of the University and City of Oxford. The largest lecture-room was used as a music-room, the music being under the direction of Mr. John Farmer. The Oxford Glee Singers sang several old English glees. Miss Bateman and Mrs. Trust, of London, also assisted.

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THE BREAKFAST

TO REPRESENTATIVE GUESTS.

SPEAKERS.

THE PRINCIPAL OF MANSFIELD COLLEGE.

THE REVEREND W. W. JACKSON, M.A., *Rector of Exeter College.*

THE REVEREND JOHN CAIRNS, D.D., *Principal of the United Presbyterian College, Edinburgh.*

THE REVEREND CHARLES RAY PALMER, D.D., *Representative of Yale University and Council of Congregational Churches of America.*

THE REVEREND EDWIN HATCH, D.D., *Reader in Ecclesiastical History, Oxford.*

THE REVEREND A. B. BRUCE, D.D., *Professor, Free Church College, Glasgow.*

A. S. WILKINS, ESQ., M.A., LL.D., *Professor of Latin, Owens College, Manchester.*

THE REVEREND W. D. SIMON, M.A., PH.D., *Principal, Congregational College, Edinburgh.*

Breakfast.

The Principal.

THIS breakfast was held on Wednesday morning, in the Hall of the College. Dr. Fairbairn occupied the Chair. Breakfast ended,

The PRINCIPAL said: It is with equal pleasure and gratitude that at this the last of our inaugural meetings I extend a cordial welcome to our Representative Guests. We must not indeed forget the absent; there are those whose good wishes are here, if their physical presence is not. A telegram has come from the Professors of the Chicago Theological Seminary, wishing us all prosperity and every blessing; another to the same purport from Dr. Chantepie de la Saussaye, *Rector Magnificus* of the University of Amsterdam; another from my dear old friend and Master, Principal Morison, Glasgow; another from the Rev. Dr. Joseph Angus, who was to have represented here the sister colleges of the Baptist churches. Letters regretting absence have also been received. These are much too numerous to mention, but I may be allowed to name the Minister of the United States—the bearer of an honoured name—Robert Lincoln; Professor Harnack, of Berlin; Professor Schürer, of Giessen; Edmond de Pressensé, Senator of France; Professor Bois,

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The Principal.

Dean of the Ancient Protestant Theological Faculty at Montauban; Principal Donaldson, of the University of St. Andrews; Dr. Moulton, of Cambridge, who was to have spoken this morning on behalf of Methodism, especially as representing its academic and educational activity. But, gentlemen, we have before us work and speeches enough. The Rector of Exeter College and Dr. Hatch will speak for Oxford; and no one could dispute their right to the name of representative men. When I was first privileged to come here the Rector of Exeter was the Censor of the Non-Collegiate body, and no man could have more wisely or kindly helped us through the difficulties that waited on our earliest steps. Only the man who knows how great his ignorance was can rightly appreciate the worth of the knowledge that saved him. It has been my further privilege to have been, by the Rector and Fellows of Exeter, made a member of their College and their Common Room, and it is my hope that this pleasant relation, so far from being lessened, will be rather enhanced and established by the opening of Mansfield. The services of Dr. Hatch I will not attempt to enumerate or describe, but they are such as deserve from us grateful and enduring remembrance. Our friend, Dr. Ray Palmer, will speak for our kin beyond the sea—men of our own blood and faith, churches of our order, and colleges of their founding. Principal Cairns will speak as the head of the United Presbyterian College, Edinburgh, and I welcome him as an honoured father of my mother Church, which I have never served in the ministry,

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The Principal.

but have ever loved in the spirit; Dr. Bruce, an excellent representative of modern Scottish theology; Principal Simon, a former head of Spring Hill; and Dr. Eustace Conder—the still vigorous survivor of its first band of students, happily combining the wisdom with the courage of the veteran—will all, we hope, be able to address us. And now, gentlemen, let me only add, that this moment, that sees the opening and establishment of Mansfield, ends the first chapter of an old and even ancient story. My friend, Principal Simon, while head of Spring Hill College, earnestly and variously urged that some such enterprise as this be attempted, and many still have a recollection of the words in which he pleaded for it. It is now eleven years since, so far as I am personally concerned, a somewhat similar scheme was submitted in a letter addressed to the Secretary of the Congregational Union of England and Wales. Later, many attempts were made to convince the Free Churches of the possibility and desirability of such a College, and to awaken in them a sense of their responsibility in the matter, notably by a distinguished member of this University, Professor Bryce. But things move slowly, and it is only slow movements that are abiding. We can simply say that while it was small in its beginning, and is not large even now, still, in the few years that have elapsed since it was first proposed, it is much larger than its fondest advocates ever ventured to dream it could be; and even now we hope that in future years it will grow larger still. But our greatest ambition is, that whatever its academic

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The Principal.

efficiency and activity, its main work will lie in the direction of goodness, of deeper trust in the grace of the Eternal God, and of all the influences that make for the culture of the heart, the education of the man, the creation of happier relations within the University of Oxford between the varied sections of religious thought, happier relations between all the churches of the land who are to be associated with the ministerial and pastoral work of this College. For we cannot forget that though created by Independent or Congregational churches, it has been created in no sectional spirit, and I would sooner that my right hand forgot its cunning and my tongue ceased to speak than that we should abate one jot or tittle of the large and comprehensive spirit that has made us seek, through pulpit and professor's chair, through chapel and lecture-room, to unite all branches of the Evangelical churches of the United Kingdom and the Colonies in this enterprise within the University of Oxford.

The Special Function and Pastoral Work of Mansfield.

The Rector of Exeter College.

Mr. Principal and Gentlemen,—It is difficult, after the warm words of welcome and the speeches that have been made with regard to the work of Mansfield College from so many points of view, to say anything that can have the air of novelty or originality. I have no claim to address you to-day except that which arises from my happy fortune in representing, however imperfectly, one of the older colleges

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The Rector of Exeter College

of Oxford, and one which, I am glad to think, numbers Dr. Fairbairn amongst its members. When the University, on the initiative of the Regius Professor of Divinity, added the name of the Principal to that of its other distinguished sons, it was a very great pleasure to me and the other members of my College, that Dr. Fairbairn asked us to enrol his name upon our list. He is now the head of a College of which any man might justly feel proud, and although he will have duties, social and other, which will detain him here, yet I hope he will not entirely desert us, but that we shall from time to time see him amongst us. I cannot without some emotion accept the invitation to take part in this gathering of so many distinguished scholars and divines, representing so many branches of the Christian Church, both in this country and in the Greater Britain across the seas. Any one with any historical sense, any feeling of the continuity of history, must rejoice to be present on an occasion which marks the resumption of a share in the life and privileges of this University which has been too long denied. The opening of this College is the formal renewal of a tie which should never have been broken, but the opening of the College is only the seal and symbol of a process which has long been going on. The Principal has already referred to the movement which began long ago for establishing some such institution as this, and he has wisely said that its durability is guaranteed by the slowness of the movement. It is also guaranteed by the changes which have been silently taking

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The Rector of Exeter College.

place, and by the existence, before this College came, of so large a number of undergraduates coming from homes represented by the men whom I see before me. Circumstances called my attention to the efforts which were made in various directions. I was much struck, for instance, by the attempt which men in Wales, from whom such sacrifice could never have been expected, made to introduce their sons to the advantages of the University when I was Censor of non-collegiate students. But there is a much larger body of men who have silently grown up in the older colleges. There never has been a time, I think, for the last twenty years, when there has not been an appreciable number of men coming from Christian Churches other than the Church of England; there never has been a time when among our scholars and exhibitioners there have not been many such men as well as many commoners of the colleges, and I feel a pride in thinking that one of the first persons invited to share in the teaching of this College is a former scholar of my own College. I feel sure that his energy and ability will fully justify the selection which has been made. I have referred thus briefly to the aspect which the opening of the College must wear. Its permanent office, I know, will be of two kinds—the extension of theological teaching, and the pastoral work of ministering to the spiritual wants of men who are scattered throughout the University, and who will look up to it for spiritual guidance. Upon the former point I shall say nothing, as there are many here much better

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The Rector of Exeter College.

qualified than myself to speak; but I may perhaps, without offence, refer briefly to the latter—a subject in which I myself, as standing somewhat in a pastoral relation to a large number of men, feel a keen interest. We know that reference has been made in an article in one of the public journals to the opening of this College, in which it has been justly remarked that this is one of the signs of the revived religious activity that has been created by the repeal of the Tests Act. The repeal of the Tests Act has operated most beneficially upon my own communion in this University. There never was a time when in the colleges the men who may be legitimately expected to care for the interests of religion have cared for them so much. There are institutions founded by members of the Church of England in consequence of the repeal of the Tests Act, which are doing excellent service in Oxford. It has been found that the supposed void has been already filled; but there is still plenty of room for their activity and usefulness. Now that you have so many of your young men here, what could be more desirable than that you should have a centre where all their old associations, all their best traditions, may be strengthened and maintained? I trust, Sir, that you will enable these undergraduates, who will be the objects of your care, after the manner of their fathers more faithfully to serve the God of their fathers. In saying this I am so far from wishing to promote disunion that I am in the strongest way advocating a true union. Every one is born with a certain deposit committed to him.

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We must make the best of that deposit. *Spartam nactus es : hanc orna.* I would not for a moment speak slightingly of schemes of an outward union. I think they are beautiful dreams, and they may be realities; but I thoroughly sympathise with the speakers who look beyond all this to that union which can only exist by means of the spread and diffusion of the spirit of Christ. I know, Sir, from the words which you have spoken and from the spirit which animates you and those present, that this institution will be the means of helping the diffusion of spiritual life among us. When men come to your beautiful chapel and listen to the eloquent words which will often be addressed to them, they will be helped to carry the spirit of Christ into their daily lives. This institution is utterly remote from the spirit of political propagandism, but it carries into the differences of opinion which must legitimately divide us a spirit which reconciles men to one another, however they may differ as to the means, political or other, which may be adopted to carry out their wishes. I can, in conclusion, only desire to express my earnest prayer that this great College may answer to the best wishes of its founders, and if it do, I know that, like the older colleges of Oxford, it will be training up men for the better service of God in Church and State.

The Representative of the United Presbyterian Church and College.

Principal Cairns.

Rev. Principal CAIRNS, after reading the letter of

congratulation with which he had been entrusted, said: It is very affecting to me to have to speak in the hearing of one who has so beautifully referred, as you have done, Sir, to your early connection with the United Presbyterian Church. There have been many marks of Divine favour in the history of that Church, and it will be one of its lasting honours to have been in such a way connected with your own history, associated as you are with a movement so remarkable as that in furtherance of which we have been present during the past few days. I lived for thirty years in England at Berwick-on-Tweed, and laboured in the ministry, so that I claim to know England as well as Scotland. With these sympathies, perhaps, I may be permitted to say that the greatest man in the history of Presbyterianism, so far as Scotland is concerned, John Knox, has taught every Scotchman the same lesson and the same spirit. Nothing is more beautiful in the life of Knox, and nothing more instructive, than that he was one of the first, perhaps the very first, of Scotchmen that laid hold of the great truth that the blessing of God would rest on these great nations in so far as they were united. It is the same in regard to religion. Although we are unhappily still divided, we have to a large extent in Scotland shared the blessings of union with England. I stand here representing only one branch of our Scottish Presbyterianism. I am delighted to be here along with Dr. Bruce of the Free Church, and Professor Salmond, as well as Dr. Milligan, of Aberdeen, and yesterday we had the presence of Dr. Dykes from

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London, representing the Presbyterian Church of England. Brethren, we are here upon a great occasion of fraternisation. I know the difficulties surrounding an enterprise like this, the bringing together of Churchmen and Nonconformists. I never expected to live to see a day like this, to see so much unity, and to hear, as I did yesterday, such noble sentiments from members of the Church of England, and I trust that we on our side will not fall below the spirit which the Church of England has shown in this connection. I am here in the midst of a great University, which possesses traditions and names that have told immensely, and are telling still, upon the history of our Presbyterianism. Who can forget the name of Bishop Butler? No one had more influence on Dr. Chalmers than Bishop Butler, and I confess that I have received blessings from no teacher of any Church more than those that I have received from that learned divine who stands in the front rank of the defenders of Christianity, whose writings are fresh and living still, and as needful to be remembered by all branches of the Christian Church as they have been at any former period of its history. But I can go back, not only to these memories of the Church of England, and memories connected with that branch of the Church to which I myself belong; but I can go back to our old English Presbyterianism and to the unity of Presbyterianism and Congregationalism, and even the Church of England, in those grand periods of our history when the standards of the Westminster Confession and the Catechisms were created. We have in those

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grand periods a memorial of the unity which I trust we shall recall with none of the succeeding bitterness and separation that unhappily supervened. We can recall the name of Thomas Goodwin, one of the leaders of that great assembly, the President of Magdalen College, Oxford, and the names of other representative men whom I might mention. I recall with gratitude the fact that the Shorter Catechism, that has had such a career in Scotland and elsewhere, had for one of its principal framers a Cambridge Puritan divine, now little known, a man who had more influence than any other in determining the shape of that immortal document. As to our Westminster Confession, it is merely a transcript, and it embodies doctrinally the whole spirit of the Thirty-nine Articles of the Church of England. Under such circumstances we cannot possibly be supposed to be sectarian. We may make improvements and modifications of our Articles, but we are doing justice to ourselves and justice to our fathers when we go back to the traditions of that great period. We have in the College chapel memorials of all the periods of the Reformation Church. We have Wycliffe, and Luther, and Calvin, and Cartwright, and Hooker, and Owen, and Baxter, and Howe, and then Whitefield and Wesley—and Knox, who is, of course, all in all. A missionary of the United Presbyterian Church, Mr. Anderson, who has laboured long and successfully among the savage tribes in Africa, presented me with a most wonderful book, given to himself, a translation of the German hymns of all

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ages, by the Moravian missionary, Zeisberger—a book published in Philadelphia for the use of the Delaware Indians. On the fly-leaf there was an extract from Watts to the effect that in heaven all voices would be one, and a hope expressed that there might be among them some Delaware Indians. Now I say that there is a link between me and John Wycliffe, through Huss and Luther, and all those other names that I have mentioned. Let us go out together in the heathen world, and there show our unity. I was delighted the other day at a meeting of Presbyterian ministers, nearly two hundred of us, to see and hear the manifestation of that unity. We sang with an earnestness never surpassed hymns connected with Oxford through Charles Wesley and Reginald Heber :—

Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

And

Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign.

Congratulations from America.

Dr. Ray Palmer.

Rev. Dr. RAY PALMER began by saying that he had certain commissions to fulfil, and it had been intimated to him that this was the time to fulfil them, and he would take the liberty of doing so. In the first place, he had a duty as a delegate

from the Corporation of Yale. That University had desired to honour itself and the head of Mansfield College by conferring an honorary degree upon Principal Fairbairn, and had made him the bearer of it. By permission, he would now present the Diploma. Then, addressing Dr. Fairbairn, he said:— *Breakfast.* *Dr. Ray Palmer.*

"Præses illustris! Eruditissime et modestissime, in nomine Yalensis Universitatis te saluto! ac honoris causâ, pro auctoritate mihi commissâ, Sacræ Theologiæ Doctorem te constituo; tibique hoc instrumentum tradens, omnia jura, et privilegia, et insignia confero, quæ apud nos, ad hunc Doctoralem gradum erectis, concedi soleant."

Dr. Palmer then said he was commissioned also to present a congratulatory address from the Faculty of Divinity in Yale University; and another from the oldest theological institution in America, the Theological Seminary in Andover, Massachusetts. He had also been commissioned by a cable despatch to present certain resolutions of the National Council of the Congregational Churches of the United States, which met at Worcester, Massachusetts, on October 9, as the messenger of that body. He had also a resolution of the Congregational ministers and churches of Bridgeport and vicinity, in Connecticut; and one from the First Congregational Church in that city, of which he was the minister. He would read the address from the Divinity Faculty of Yale, and the resolutions of the National Council, and then lay all these documents in the hands of Dr. Fairbairn.*

* See *infra*, p. 217.

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Dr. Palmer then referred to an allusion made by Dr. Fairbairn in his Inaugural Address to eminent Puritans of the seventeenth century, and among others to Charles Chauncey, and said :—

"I should like to say something of this man Chauncey, to illustrate the very close connection between the University life of England and the best life of New England. He was a Fellow of Trinity College, Cambridge, in 1622; was elected by the heads of colleges to the Professorship of Hebrew, was appointed Professor of Greek, became Rector of Ware; was silenced by the High Commission in 1637, left for America in 1638, and became a pastor in Massachusetts. In the Commonwealth time he was called back to his old parish of Ware; decided to accept, reached Boston on his way; was there made the second President of Harvard, and had an honourable career. His son Israel was one of the founders of Yale; was elected President of Yale, but declined to serve in that capacity; he remained one of the Fellows of the Corporation, however, to his death. A son of his was the first graduate of Yale, and another son the first minister of the church which I now serve. Other descendants have effected distinguished services to their country to this day. I think if the High Commissioners had known what a contribution they were making to America, they would have felt less satisfaction than they did in the issue of their proceedings *in re* Charles Chauncey!

"This is one instance out of many—I wish I might take time to mention others—illustrating that

indebtedness of American civilisation to the University men who came in the great Puritan exodus of which I had occasion to speak yesterday. But I will limit myself to a few words of congratulation which this happy occasion demands. We hail the founding and inauguration of this institution from several points of view. From a University point of view we feel like congratulating Oxford upon such an accession to her fair cluster of colleges. It seems to us a distinct widening of the University. We long ago learned that Church and State were two, and then that Church and State and University were three; and that neither of these had the smallest right to put any limitations upon the development of either of the others on its own lines. In particular, from our point of view, a University must be free to develop on its own lines, without interference in the interest of any other organisation whatever. Its basis should be as broad as that of the life of the nation, and it should be free to absorb the best thought of the whole people. Then again, looking at the College from a professional point of view, we hail its establishment. It looks to a higher education of the ministry. It will surely result in great benefits to the Churches of this kingdom. We consider that in the United States we are a little in advance in respect to the facilities for professional education. Of course, I am not going to compare results. I have no occasion to do that. But in the matter of facilities of professional education, open to all alike, we have gotten a little further along. Our history is instructive.

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Dr. Ray Palmer.

Our first type of theological school was that of the country parson, who had attained middle life and fair professional success; who had a good library, and, perhaps, some marriageable daughters; and who gathered about him some apprentices, and trained them to the ministry; and some of the most notable divines in America were trained in these domestic seminaries. But that did not do long. Then we began to found theological colleges, which were carefully placed in spots where the surroundings were perfectly pure; with no connection with centres of human life; in some classic shades where students were separated entirely from all distracting or contaminating influences. By-and-by it was mistrusted that this method had a tendency to make men a little too bookish. Then there was a movement to the other extreme, and theological institutions were planted in the midst of great cities. But in these sometimes the scholarly spirit has not been easy to maintain. At present it seems to be felt the best place for such institutions is the heart of a great University; the Divinity School of Yale, with its 140 students, is thus placed. Now you have just come to that point. You have set Mansfield in the heart of Oxford University, just the place to develop the highest type of professional education, and, as a Congregational minister, I cannot but hope and believe that it will redound to the uplifting of all the Congregational churches in this kingdom, and will come in due time to be regarded as marking an epoch of great significance in the ecclesiastical history of England. It is our

felicity as Congregationalists that we are at liberty to be comprehensive, and truly catholic in spirit. Constituted as we are in equal churches, and believing in the self-completeness of every local church, we unchurch nobody; with every body of Christian believers we can have fellowship to the full, and that whether or no we are fellowshipped by it. I believe ours is the only communion that can consistently with its own principles take that position. But I rejoice that we can, in a spirit of universal charity. Since I have been in Oxford I find that even here something of the same spirit seems to prevail. Indeed, I have received the most abundant kindness from all whom I have met, until I really feel, as I have intimated to my host, that I have been under a great mistake as to the British nation. I thought it had relinquished the idea of conquering America, but I find I was utterly mistaken; that there had been simply a change of policy, and that instead of undertaking to conquer us by means of armies and fleets, you have made up your minds to subdue every mother's son of us by kindness. As for me, I see nothing before me but a complete surrender, *victus vos saluto.*" *Breakfast.* *Dr. Ray Palmer.*

The Denominational College and the National University.

I feel it a very great privilege to be allowed to say even a word or two upon this great occasion. I wish briefly to express my personal sense—which I believe is shared by the vast majority of the members of this University—of the services which in coming here you *Dr. Hatch.*

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Dr. Hatch.

render on the one hand to the University, and on the other hand to the Church of England. When the idea of Mansfield coming here was first mooted there were some of us who were twitted with a grave inconsistency. There were some of us who struggled hard some years ago against the principle of denominational colleges. We thought—and, for myself, I think still—that it is a misfortune to take a youth from a denominational school, and to put him at once into a denominational college, to fetter him all his life through with the fetters of early prejudice. We feel that still, and we welcome Mansfield College because it is not a denominational college in the sense in which we object to and protest against denominational colleges, but it fulfils the idea which is almost fundamental to the University, viz., that when men have received their preliminary training in contact with the largest possible circle of their fellows, they shall then be specialised for the special pursuits of their after-life. In coming here, so far from violating the principles which we endeavoured, without the success that we wished, to assert some years ago, you are helping the University to fulfil its mission. You render a service to any community, so far as you enable that community to do its work. The idea of an English University is that it shall be a place, as one of the formulæ expresses it, not only of sound learning, but also of religion. In coming here you are intensifying the religious life of the University, pouring into it the free, fresh streams of evangelical religion, and,

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Dr. Hatch.

Sir, I cannot help feeling a strong sense of the services which in coming here you are rendering, not only to the University, but to the Church of England. There are some of us who have been, and who are still, twitted with a kind of disloyalty to the Church when we seek to further the interests of a Nonconformist College. I think that in helping to further the interests of Mansfield College, we are furthering the interests of the Church of England, because, to speak of one point only, we are helping to disabuse the members of the Church of England of the chimera of corporate unity. You are rendering a service to the Church of England, and I believe to the University, by helping it to fulfil its ideal. The ideal of the Christian Church in its largest sense is the ideal which I find, not only in the New Testament, but also in the Old. It is the ideal of a vast community in which Judah shall not swallow Ephraim nor Ephraim Judah, but Judah and Ephraim shall live side by side, each working out its common purpose, but in which Judah no longer vexes Ephraim, nor Ephraim Judah. In coming here you are helping the Church of England to do its work by doing yours, showing how it is possible in actual practice and in close local contiguity, to realise by working together in a common spirit that which is the New Testament ideal—one Lord, one faith, one baptism.

Theology in Scotland.

Dr. Bruce.

In common with other friends from Scotland, I feel thankful to the authorities of Mansfield

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Dr. Bruce.

College for giving me an opportunity of being present on this eventful occasion. We all feel that the proceedings connected with the inauguration of this College must form an important event in the history of Oxford University, in the history of the Congregational Church of England, and in the history of religious life in England. We shall watch with no mere curious interest, but with a deeply-sympathetic interest, the working out of the experiment which is being here made along the lines indicated by Dr. Dale, and set forth in the eloquent and philosophical address of Principal Fairbairn. In writing to ask me to say a few words, Dr. Fairbairn indicated that perhaps I might say something about Scotch theology. I feel that that is a somewhat precarious and perilous task, and one which I should not be able to discharge to the satisfaction of all the Scotchmen present. I could speak for myself, but I am not quite sure that I could undertake to speak successfully for our venerable father, Dr. Cairns, who maintains solidarity with the "immortal document" to an extent with which perhaps some of us could not quite sympathise. There has been a considerable activity in Scotland of late years in the department of theological thought. We have been sensitive to all the influences of the times, all the currents of thought, philosophical, scientific, social. It is true that there are various tendencies and attitudes amongst us, but I think it may be said, speaking generally, that the strongest tendency is one which is entirely innocent of any sympathy with naturalism.

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Dr. Bruce.

I think we might accept as our motto what I take to be the gist of Dr. Dale's discourse—fixity in faith, freedom in theology. We believe in revelation, we believe in the Bible as God's word, and we believe in Jesus Christ as the Lord and Saviour of men. But I think there is a growing tendency in Scotland, while maintaining solidarity with the past, and even with the "immortal document," to sit somewhat easier with reference to the past, to emancipate ourselves from bondage to the past—to mere theological tradition—and assert our Evangelical liberty to think for ourselves in theology. If there were time I could easily illustrate the working-out of that general principle. In connection with Biblical criticism, our view of inspiration is not *à priori*. We have not such a conception of inspiration as would preclude criticism, reasoning deductively from a preconceived idea of inspiration as to what the characteristics of Scripture must be. Then in theology our position might be described as Biblical, as distinct from confessional. We want to know what the Bible really teaches, and we conceive it to be possible that its teaching is in some respects not quite in accordance with the formulated theologies of the past. I believe the activity of mind in theology in Scotland, speaking of all the Presbyterian churches, is wholesome; speaking generally, and on the whole, conducive to the interests of Christian faith and of the kingdom of God. As regards its immediate effect upon the churches, that is a slightly different question. Perhaps the honest action of the Christian

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mind full of fresh intuitions of Christ and His teaching may occasionally be a little disturbing to ecclesiastical organisations. We have found that in the Free Church, which I do not represent, but of which I am a loyal and attached member. We have had earthquakes, greater or smaller, and we have something like the mutterings of earthquake still. I think, however, it may be said that it is possible to exaggerate the importance of these disturbances. They are local, temporary, and limited. I believe that the ultimate effect of the earnest activity of mind on the great questions of religion and theology in Scotland, upon church life, will be beneficent. I believe that the action of that theological thought will be towards union, not of a constrained but of a real character. Thought is sometimes a great divider, and we have known in Scotland a good deal of the dividing power of thought; but I am not without hope that in future we shall experience more of the uniting and unifying power of earnest, sincere, candid, open-minded Christian thought and inquiry. I have very great pleasure in expressing my high esteem for the Principal of this institution. We are proud of him as a Scotchman. I should not have dared to refer to the fact that he is a Scotchman if he had not spoken of it himself. I should have been afraid you would say that all good things in the world were claimed by Scotchmen. We know what Dr. Fairbairn has done; we know his writings; and we have great hope of what he will do, not only by his writings, but in the training of men who shall

occupy positions in chairs and pulpits in England by-and-by. *Breakfast.* *Dr. Bruce.*

Cambridge.

When I think, Sir, of the audience which you have asked me to address, I am inclined to set the first, and I devoutly trust that within the walls of Mansfield it will be the last, example of disobedience to the order of the Principal. But perhaps it would be a matter of regret if no one from the sister University of Cambridge were to join his good wishes to those which have already been expressed. For myself I have no kind of interest except as a survival, a Rip Van Winkle appearing from a dim and distant past, although you have been kind enough to say that the interval has not been wholly spent in slumber—a past which may seem so strange to my younger Cambridge brethren that they can hardly realise that it ever existed. It is just a quarter of a century since, with some others round this table, I went to the University of Cambridge. We went there because the University of Oxford would not have us. We went there in high hopes and strong aspirations. The University received us not unkindly; it imposed no tests upon us for our degrees; still less did it close, as Oxford would have done, its gates in our faces. But the colleges at the best looked somewhat askance upon our perversity, and for some of us, after the charm of that great University had twined itself indissolubly round our hearts, it was the bitterest day of our lives *Prof. Wilkins.*

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when we were told that we must no longer look forward to any career there unless we would acknowledge ourselves members of a Church which had not been the Church of our fathers. But that is a state of things which has long since passed away. We must not forget even on this great day what Cambridge has in more recent years done for the education of Nonconformists. Our hearts have been made proud and glad by the successes of Mansfield at Oxford, but we should not, I think, forget that year after year Cambridge has been opening her theological tripos to all comers, and that some of its highest honours have been gained by Nonconformist students. I am not indeed aware that any college at Oxford has done what my college at Cambridge has done in electing a Nonconformist student, now professor at one of the Nonconformist colleges, to a fellowship solely on the ground of theological learning. I am waiting with some interest to see which of the Oxford colleges will honour itself by following, in the case of Mr. Bartlet and Mr. Selbie, the example that St. John's College has set in the case of Mr. Bennett. We ought not to disguise the fact that some of these difficulties and discouragements which Mr. Rogers referred to yesterday, as standing in the way of the establishment in Oxford of Mansfield College, arose from Cambridge. Some of us who appeared yesterday in the black and white or black and scarlet robes of our degrees, ought perhaps to have appeared rather in the white sheet of penitents; though others of us wore our share

of the garb of repentance years ago, at a breakfast given in Manchester by Mr. Abraham Haworth. But I venture to assert that whatever there may have been of hesitation or of opposition was due entirely to misconceptions of the plan and purpose of Mansfield, impossible after the clear and repeated expositions of yesterday, and which ought perhaps to have disappeared long ago.

Breakfast.

Prof. Wilkins.

In the name of the Cambridge graduates now present, and of the other Nonconformists, now no inconsiderable number, who have graduated in that University, and I know I have the right to say, in the name of many others who stand outside their ranks, I heartily wish you Mansfield men God-speed.

On Dreams, some already and some not yet realised.

As Dr. Fairbairn has referred to the fact that the idea of removing Spring Hill College to Oxford originated with me a good many years ago, I will take the liberty of saying a word or two regarding myself in this connection. During my tenure of office at Spring Hill my colleagues and some others, I fancy, sometimes regarded me as a dreamer of dreams, and as a sort of volcanic agency. They never felt sure what was coming next. I confess, too, that, coming, as I did, to the discharge of my duties from a long residence in Germany, and intimate association with German theologians and German universities, the first thing that suggested itself to me was that somehow or other we ought to get out of the narrow limits imposed by our

Principal Simon.

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Principal Simon.

ordinary denominational institutions. The very year after my return I remember at Cambridge conspiring in a small way with a gentleman there to see whether it might not be possible to purchase the Leys estate, which now belongs to the Methodist Church. It was simply a dream; and it was succeeded by other dreams, one of which, I feel exceedingly thankful, has now in its essence been realised. As far, indeed, as external features are concerned, Mansfield College far transcends any notion I ever entertained. Nor would it have been possible for me to carry a scheme like this to the splendid issue which we see to-day. It was not the time to do it. There were needed men like Dr. Fairbairn, Dr. Dale—whom I congratulate on his conversion to the idea—and Mr. Albert Spicer to do the work. Our other colleges, in the circumstances in which they have been and are placed, have rendered, and are still rendering, excellent service of both kinds. I must say, too, that if Dr. Fairbairn were to have as many subjects to teach here as most of our theological tutors have had, and still have, to teach, he could not do much original work. But if you here excel us all no one will rejoice more than myself. Nay, indeed, I trust from my heart that Mansfield may be the means of enriching our theological and philosophical literature, and of sending forth into the Churches men who in point of knowledge, of power, and of enthusiasm should be all that Congregationalism could possibly desire. Before I sit down will you permit me to ventilate two or three other

dreams? My first is of a theological society instituted for Britain after the manner of our scientific societies, where all sections of the Christian Church could meet on a common footing. Another is of an annual congress or meeting of this society, at which men of all sections of the Christian Church could meet for exchange of thought and conference. The third is of a theological, scientific organ in which the proceedings of the society might be regularly recorded. It seems to me a disgrace that we have not a single scientific, purely theological organ in the British Isles. Americans have I do not know how many; the Germans and the French, and even the Swiss, have theirs; but in this country we have not a single purely theological organ where one can get, not to say scientifically-written articles, but even reviews of theological works, the knowledge of whose subject is not mainly derived from the preface and table of contents. Lastly, I should like further to see a system of theological extension lectures established. There is no greater necessity for the Christian Church of all denominations than a quickening of the interest in the scientific formulation and explanation of the Christian faith, as to which I agree completely with what Dr. Dale remarked in his very able discourse, that while faith is fixed theology must always be in flux. Until a deeper interest is taken by our people at large in the theology, that is, in the scientific expression and rational justification of their faith, I can cherish but very little hope for that profound and deep revival of spiritual religion among us which, I know,

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is the desire of men of all denominations and of all Christian views.

After a few closing words from the Principal, the Doxology was sung, and the proceedings concluded.

THE DINING-HALL.

SERMON BY DR. RAY PALMER.

"WHOM WE PROCLAIM, ADMONISHING EVERY MAN AND TEACHING EVERY MAN IN ALL WISDOM, THAT WE MAY PRESENT EVERY MAN PERFECT IN CHRIST."—*Col.* i. 28.

Sermon.

Dr. Ray Palmer.

THE preparation for Christ's public advent was effected through the voice of a herald who preached. The beginning of Christ's ministering when He had come is described to us in the words, "Jesus came into Galilee preaching the Gospel of the Kingdom." When, a little later, Christ sent forth His twelve disciples to minister in His name, and with His power, He said, "As ye go, *preach!*" On the eve of His glorious ascension, when He gave to the Apostles their commission and their charge, He said, "Go ye into all the world and preach!" The earliest triumphs of the Gospel in Jerusalem after His ascension were won by preaching. When persecution fell upon the growing Church, like a storm of war upon a peaceful hamlet, "they that were scattered abroad went everywhere preaching." The mission of Paul to Western Asia and Europe, the mission to which he gave his life, was a mission to preach. The writings of all the Apostles, so far as they have come down to us, evince that the function of which they were chiefly conscious to the end of their career was their calling to be ministers of the Word, perpetually and everywhere to preach.

Sermon.

Dr. Ray Palmer.

Might it not seem as if these facts for ever determined that the Churches of Christ would regard preaching as the grand instrumentality of Christianisation? Could any of those heroic pioneers of Christianity, facing the wisdom, the malice, and the might of a gainsaying world, easily have conjectured that preaching would ever fall into disrepute among Christian peoples? Does it not seem as if so great emphasis was laid upon the pleasure of God by the so-called foolishness of preaching, to save, to educate, to sanctify them that believed, expresely in order to secure to all generations the highest appreciation within the Churches, and the most diligent use by the Churches of this great instrumentality above all others?

But not always, I hardly need to say, has preaching been esteemed thus highly; not always has *much* reliance been placed upon it as the means of religious culture, or the agency for the promotion of religion. The day came when the power of Christianity to renovate the world and sanctify the life of men was held to be in its sacraments, not in its testimonies; when the chief functionary of Christianity was a minister of the altar, not of the Word; when Christendom swung completely away from the primitive apprehension that it had glad tidings to be proclaimed, to the radically different apprehension that it had within itself an anointed succession of hierophants, water from whose hands, benedictions from whose lips, the mediation of whose offices, and obedience to whose commands rendered certain its acceptance with God, its meetness for the resurrection of the just and the life everlasting.

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With the great awakening of the Christian world after the Middle Ages, and in the beginnings of modern history, in the minds of a few, but they the choicest, the primitive apprehension revived. Again it began to be believed that the preaching of the Cross of Christ by men who gloried in it was the grand means ordained of God for the establishment of His kingdom. Slowly began Christendom to swing back toward the great idea it had abandoned; but the movement was not complete; the attraction from the past was too strong to allow it to reach the happy resting-point. And so to this day, within the bosom of the Christian world, the oscillation proceeds. To this day the Christian peoples divide their attendance between the temple and the auditorium, the mass and the sermon, the priest and the preacher. Uncertain is it, then, so far as the consciousness of men goes, which end the Church exists to subserve, whether ritual or persuasion; whereunto her ministry is called, to mediate or to testify. Out of this uncertainty, we may say, arise all ecclesiological questions, far-reaching as they are.

The epistle of Paul to the church at Colossæ was called forth by the appearance in it of a party whose tendencies were partly mystical, partly ritualistic. Very naturally, therefore, it vindicates the dignity of preaching; it lays stress upon the Divine ordination of the ministry of the Word. It insists that the Church's grand vocation is the proclamation of Christ: Christ in His exaltation, His supreme claims, His sufficient redemption, His yet-

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to-be-fully-manifested glory. Of this thought the text is full, and its fulness is impressive. Standing where I do, in a pulpit newly erected in the midst of a University whence have gone forth preachers, whose words have not only penetrated the religion, quickened the thought, and swayed the life of this nation, but have communicated mighty impulses to the development of religious life in other nations and on continents beyond the seas; standing before young men who may yet themselves take a place in the long succession of God's witnesses to the world and who are here called into His service, I feel as if no thought could be more timely than this touching the work and office of the preacher. My theme, then, shall be preaching Christ to men, what it is, and to what end it looks.

1. My first endeavour must be to answer the question, What is preaching Christ? "Him we proclaim," are the emphatic words with which the Apostle begins. Now what does he mean in saying this? I know not how we can find a more satisfactory answer than by recalling some passage in which he describes more particularly his experience in this his great work. For instance, recall his retrospective description of one of the grandest successes of his life—I mean his establishing of the church in Corinth. Reminding his Corinthian readers of his original entrance into that crowded, busy, luxurious, corrupt city, full of activities, excitements, gaieties, and revelries, he says: "I determined not to know anything among you, save Jesus Christ, and Him crucified." In directing

your thoughts to this remarkable utterance, I wish to place in connection with it certain disclaimers of Paul, which throw light upon it. He tells these friends, speaking in the same retrospective way, "Christ sent me not to baptize, but to preach." When we remember the great stress laid by some upon the rite of baptism, as being in itself a regeneration, is it not noteworthy that Paul even thanks God he baptized so few in Corinth? Remembering that many teachers have reckoned the sacraments the chief means of grace, indeed the only channels of efficient grace, is it not singular that he should even seem to belittle one of them? But he distinctly separates his chief work from them. He came not to administer sacraments, but to proclaim *Christ*. Again he says, "The Jews seek after signs, but we preach Christ." The demand of the Jews for startling miraculous tokens was pressed upon Christ Himself, and refused. He and His apostles were challenged to demonstrate, by imposing displays of power, the reality of the kingdom they heralded. This craving for what was externally magnificent and mighty was a disqualification to receive a spiritual kingdom, that came not with observation. With men full of it Paul made no compromise. He insisted, "No signs, but Christ, and Him crucified." Again, he says: "The Greeks seek after wisdom, but we preach Christ." The Greeks over-estimated the glory of their own civilisation, and especially their pre-eminence in philosophy. What did not come to them resting upon refined and subtle speculation,

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as a new and all-embracing philosophy, was to them babbling and foolishness. But Paul brought "not wisdom, but *Christ*." It was part of the difficulty which teachers like Paul and his friends everywhere encountered in Greek society, that the Greeks esteemed so highly rhetorical excellence and elegance of speech in their own exquisite language. We cannot but remember Paul's disclaimer in this direction: "I came not with enticing words, declaring unto you the mystery of God." He gave them not eloquence, but *Christ*. Again, many assumed to be religious or philosophical teachers for their own aggrandisement, or enrichment. Paul gloried in preaching at his own charges, and said: "We preach not ourselves, but *Christ*." Once more, I am impressed, not so much by particular words, but by the spirit of his epistles to this Corinthian church, that we may add that Paul showed no insistance upon any formulas of truth or doctrine; he did not discourse of creed or dogma. It was not the truth about Christ upon which he laid stress, as wishing first of all to establish opinions; it was Christ's personal claims upon them. He urged not the truth, but the True One—not the truth, as such, but *Christ*.

Now, it seems to me that all these negative descriptions work together to sharpen our apprehension of what Paul conceived preaching Christ to be; to indicate to us toward what he resolutely directed every mind he met, and mastered more or less. Every hearer he won—Jew or Gentile; sage, soldier, merchant or mariner; idol-worshipper,

pleasure-seeker, money-maker, miser, or spendthrift; proud, noble, or despised slave, he aimed to set face to face with his Saviour; to make him immediately conscious of being face to face with his Saviour; with the one Revealer of God and Redeemer of men; the one Mediator between God and man; the one Lord of all, able to save unto the uttermost, and to save all alike; the one Victor over the world, over sin, over death, and over hell; the One named under Heaven, or among men, through whom there was salvation. Him, who had come to be of supreme interest to Paul, Paul tried to make every man discern to be of supreme interest to himself. He aimed to make every man feel the reality of Christ; feel the spiritual proximity of Christ; feel that himself, whether he would or no, had to do with Christ; had to do first of all with Christ; Christ, his Saviour or his Judge; that first of all and every day he had to do, *not* with the gay and glittering world of Corinth, but with *Christ; not* with learning or fine arts, commerce, government, or war, but with *Christ; not* with the games, the shows, the theatres, the feasts in idol-temples, and the priestesses of Venus, but with *Christ;* Christ claiming his repentance, his allegiance, and his service; Christ who had laid all under a constraining obligation by an infinite favour; who had died for all that all who lived should live thenceforth not unto themselves but unto Him. It must have been as easy to disbelieve, to contradict, and to scoff in Corinth; as easy to be proud and defiant there; as easy to go with the multitude to do evil there; as easy to fall by any

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conceivable temptation there as in any place that ever was or anywhere is; but right in this very place, the Apostle made men discern Christ, made them conscious of Christ's presence and power, saw them won by Christ and become Christ's own, and the effecting of this result was what he called preaching Christ.

I know not that I can better make to appear what preaching Christ is to-day than in the light of this illustration. What is wanted by men in this intensely active, distracting time of ours; in this sin-ridden, storm-driven, sorrow-stricken, death-smitten world of ours; what is wanted by men and women as they are, is to make them recognise the actual relations which the Lord Jesus Christ sustains to them, to open their blinded eyes, to awaken their slumbering consciousness to the great and changeless fact that their God has become their Saviour; to make upon them the same sort of impression which they would receive were Christ visibly in the midst of them, in all His love, in all His radiant virtues, in all His wondrous power. Effectually to produce this impression is the work of God's Spirit. Instrumentally to produce it is that whereto it pleased God to make use of witnesses, of living witnesses, to testify of that very thing they know; to proclaim that of which they have made proof; to tell every man of his Redeemer, and convince him of the reality of his redemption. Men who have learned through processes of their own experience; whose faith has become in them an irrepressible force; who are full of the reality of Christ; of the eternal

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significance of His historic life on earth; of the perfection of His character, the beneficence of His works, and the wisdom of His words; of His dying love, His death for our transgressions, and His resurrection for our justification; of His ascension and His enthronement, His lordship and His reign; of His power to subdue and His omnipotence to save; of the sufficiency of His salvation, the unsearchable riches of His grace; of His urgency of repentance, His promises of victory over evil, and of triumph in death; of His sympathy and support in the sorrows of life and in its conflicts; of the peace He gives, and the hopes He inspires;—men so full of these facts, and of more than these, that they are competent to affirm, and affirm fearlessly anywhere, who and what Christ is, unto men who need to know, and who many of them long to know, and who are in reality infinitely interested to know—*such* men are preachers, perpetual witnesses of Christ, whose testimony the Holy Ghost makes effectual unto the conviction, the enlightenment, and the salvation of the souls who hear and receive it. They set men consciously face to face with Christ, and make them hear *His* voice speaking directly into their hearts. They, by the very abundance of the spiritual force within them, constrain men to recognise how great, how mighty, how glorious, how friendly, how tender withal is the Saviour, whom in their waywardness, their worldliness, and even in their world-weariness, they tend to neglect, to forget, to ignore. The ministration which thus ever anew confronts men with Christ is a necessity, is

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evermore a necessity, and in its results is for ever vindicating the wisdom which appointed it, which appointed its perpetuation throughout the ages, and its extension unto the ends of the earth.

II. I set myself next to the second question, as to preaching Christ, viz., To what end does it look? "Him we proclaim," says the Apostle, "admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ." If these words impress you as they do me, two or three thoughts are occasioned by them. At the outset, I cannot but recognise a suggestion that the result contemplated is a very comprehensive one; a vast one. It is very noticeable that in so short a text the words "every man" should be three times repeated. So emphatically is the absolutely universal scope of Christian ministration indicated. Christianity is a universal religion, or nothing; a message to mankind as such, or to nobody; to all men, to all men alike, to every man individually, just where and as he is, must Christ be preached, or the end of preaching Christ is not effected. This is a great fact, and a fact of immense practical significance. The first man who grasped it, and began to affirm it, was incontinently stoned to death. The next great champion of a truth so inconceivable by the world of his day was that proud apostle who narrowly escaped death by violence a score of times, and at length suffered it under the sentence of a Roman tribunal. A religion whose distinctive characteristic, at first so inconceivable, was its universalism, its being a salvation for all through the death of its Founder,

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which was to be made known to all by the preaching of the Word—this universal religion had to fight for leave to be during three centuries, and won its right to be only through countless martyrdoms, through blood and tears untold. Now that all this is long over; that many things portend the ultimate recognition by mankind that the claim of Christianity to be the universal religion is incontestible; is it possible for Christian men to grow indifferent to their grand function in the world, forgetful of the sublime trust they have to fulfil of proclaiming Christ to every man, forgetful of their duty and authority to bring all nations to the obedience of faith? No! but on the contrary, we need to feel to the full the inspiration of so colossal, so difficult, so magnificent, so ennobling a task!

Another suggestion of the words we are considering is that the result contemplated in preaching Christ is an ethical one; it is the moral education of men. Men are confronted with Christ that they may be admonished unto repentance and obedience, and that they may learn wisdom, the wisdom of which the fruitage is a right life. What Christ is, they need ever anew to recognise and appreciate, that they may more clearly perceive what themselves ought to be, and feel the uplifting and the constraint of an overpowering attraction unto Him! It is a postulate of Christianity that in no way can masses of men, can the mass of mankind, be effectually enlightened and spiritually renewed, but by dealing with them individually. New men will make for themselves a new society; new nations; a new

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world; but the new men must be had first. Vainly will the reverse process be tried, by whatsoever power the experiment is backed. It is a further postulate that in no way can men be individually renewed but by the direct operation of the power of Christ upon the human soul willingly submitted to that power. Very naturally, therefore, its method is to bring the soul to its Saviour, that the Saviour's power may have its way. The immediate aim of preaching must ever be the persuasion of the soul into the attitude in which Christ will find His opportunity. And what is that attitude? Not, mark you, that of an intellectual assent to a dogma, not that of a consent to follow a religious teacher, or be a partisan of a religious institution, not that of submission to an outward rite, or an elected master; certainly not any of these merely, but something beginning deeper, waxing wider, and rising higher than any of these—an attitude of the religious consciousness, involving the enlightenment of a great recognition, the solidifying of a great choice, the experience of a great passion, the constraint of a great self-consecration; the attitude of one to the profoundest depths of whose being Christ has become all in all. Completely and finally to bring a soul into that attitude may be the work of years; may require the discipline of a life. Completely and finally to bring the souls of men as a whole into that attitude may be the work of ages; to bring every thought of every man into captivity to the obedience of Christ may require a larger outlay and a longer persistence of spiritual energy than we can

measure; but to no nearer result, to no less result, to no less spiritual a result, is the work of preaching Christ specifically directed.

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And to what end? Mark the last suggestion of the text—"that we may present every man perfect in Christ." To cause men to stand forth perfect; to perfect them *in Christ*—that is the end toward which preaching Christ is declared to look. "In Christ"—I have often wished, I wish intensely to-day, it were possible for me to exhibit the wealth of significance attaching in the Scriptures to this simple phrase! In how many an impressive sentence is it the central phrase! "*In Him* ye are chosen." "*In Him* ye have redemption." "*In Him* God freely bestows upon you His grace." "*In Him* ye are blessed with all spiritual blessings." "*In Him* ye are complete." "*In Him* ye have obtained an inheritance." What wonder that in the ancient burying-places, on many a nameless slab, all Christian hopes are summed up in the inscription, "*in Christ.*" "*If* a man be *in Christ*, he is indeed a new creation"—yes, *potentially*, what is he *not?* "To make men *perfect* in Christ"—man is far enough from his perfection where Christ has never been preached; where, in the debasing bondage of superstition, he bows to wood and stone. He is far enough from his perfection in Christian lands, where he is sunken in ignorance and degradation through perversity, or through neglect; where he lives the slave of his appetites, the victim of his vices. He is far enough from his perfection everywhere, if you will, and consciously so; feeling

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the yoke of his imperfections, the ignominy of his failure, the unrest of a being too expansive and aspiring to abide the limitations of his condition. But he has possibilities, and in his possibilities he is great. Every man just where he is, and just as he is, in his possibilities is great. Many a man in his actual attainments has been relatively great; many men have been mighty in passion, in word, in deed. How inspiring the conception of enabling every man to realise in his experience the utmost that for him is possible; of a work on his behalf of which the ultimate effect is to emancipate him, to enlighten him, to deliver him from the guilt and misery of his moral failures, to disembarrass him of his limitations, to restore him unto holiness and unto God, to set before him an open door into endless expansion and immortal glory, to make him perfect in Christ! What a commission it is to convince every man that unto this result in his experience God has revealed Himself, Christ has given Himself, and the Holy Ghost makes all gracious influences to work together! That Christ is what he wants, Christ is all he wants, and all he will want for ever.

The ethical force with which Christianity has operated in the world, and with which it still operates where it is received, has been from the beginning of its history a noteworthy fact, and a conspicuous fact. The Pagan world marvelled of old, as the heathen have marvelled in our time, at the change produced in men by their conversion to Christianity. Candid adversaries have often admitted that there is something about the

ethical results effected by the expansion of Christianity they do not understand. And well they may. It seems unimposing. There is no show of force in it. Many of the philosophers, and the men of letters, and the men of politics and affairs affect to despise it. Every now and then somebody says it is dead, and yet it lives on, and it grows, and wins great moral conquests. Its work intensifies, as well as extends. It makes itself felt ever more widely and decisively, as generations come and go, as centuries roll away. To it are traceable, directly or indirectly, the purest and the noblest inspirations, the finest and the loftiest aspirations, the mightiest and the farthest-reaching impulses, of an ethical sort, which the world of men anywhere experiences. What is this wondrous power, and where is the hiding of it? Of this hard question we have approached the answer. The power in Christianity is—*Christ*. It is the self-manifestation of *Him*. It is His assertion of Himself. It effects in the men who have found Him wonderful ethical results, and ever expansive ethical results, because it is itself the outcome of the grandest of all ethical forces, the will of the Living Christ, "who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Nor do we ever apprehend the true measure of the results to be effected through this great redemption and purification, until we see it in contemplating the perfections of the Redeemer Himself. "It is not yet made manifest what men shall be," says the Apostle John, "but

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we know that if He shall be manifested, we shall be *like Him!*" It is precisely because of the Infinite Fulness of Christ, that to bring Christ and men together is to set them in the way to receive from Him the effectual impulse which will begin, which will continue, which in His time will accomplish their spiritual exaltation, which will for ever tend to make every man perfect in Him! Unto that end is Christ preached, and I submit that, viewed in its relation to that end, the work of preaching Christ is for the noblest of men the noblest of tasks!

Young gentlemen of Mansfield College and of Oxford University, I assume that to many of you this work presents itself as probably, or at least possibly, that by which you may be called of God to serve your generation. It is on this account that I have felt moved to speak to you of it this morning, as you will readily divine. From my point of view, you are to be felicitated, if called to preach Christ, upon your opportunity. The interval between you at or near the beginnings of Christian ministering, and the position of one like myself who has had thirty years' experience of it, looks longer from your end of it than from mine. I look back to the days in which I stood where you are, far more easily than you can imagine yourselves where I am. I may conjecture that my sympathy with you is more complete than yours can be with me. May I not take for granted that words spoken to you out of a sympathy that is quick, and genuine, will for that reason fall not alone upon your ear? They have

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come from a brother's heart, though that heart be behind a stranger's face. What I have longed to make you feel is that to preach Christ is the grandest of human callings. It is the most exalted use to which a human personality can be put. I had some feeble apprehension of this truth at the outset of my ministry; but I did not begin to see it as I do now; it has grown upon me perpetually. It grows upon me more and more. It is the calling which demands the most of the men who will follow it, and of which the demands are the most imperative. So is it that in which one may feel surest of the companionship of Christ; and of His sympathy and support; and that of which the recompense, in the long run, is the largest, the most assured, and the most enduring. Of these things I have an unalterable conviction; and I would I could share it with you. Such a calling our fathers dared all dangers to win the liberty of fulfilling. Such a calling one might envy brave and consecrated young men the privilege of fulfilling; of fulfilling in the next half-century, in England and beyond it; in the British Empire and beyond it; in the wilds of the Dark Continent, and by the lagoons of the coral isles. And, oh! forget not your message—to tell men they are redeemed; to make them recognise their Redeemer; and to persuade them to live as redeemed men! And when your ministry is ended, and the crown of righteousness is won, may it be your joy to hear from many lips the testimony given in the exultation of that blessed life above, that somewhere, at some time, you preached Christ to them! And unto Him will be glory, world without end!

SELECTED ADDRESSES AND LETTERS OF CONGRATULATION.

IT has not been found possible to publish all letters and resolutions received in connection with the opening of Mansfield; but a selection from these has been thought desirable, in order to give completeness to our Memorial Volume, and to attest the quality and extent of the interest taken in the College.

I.—*Documents from American Churches and Colleges, presented by* Rev. CHARLES RAY PALMER, D.D.

Addresses and Letters.

1.—RESOLUTIONS PASSED BY THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF AMERICA:—

We, the more than 4,500 Congregational Churches of the United States of America, assembled by delegation in the second week of October, 1889, in Worcester, Mass., in the seventh triennial session of our National Council, have heard with signal and tender interest that the next week is to be made memorable to our Christian brethren, the Congregationalists of the Mother Country, by an event which, to them, will be rich with jubilance and promise, and as to which it is in our hearts to be helpers of their joy.

We cannot forget that our fathers shared with the

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pious Englishmen of the ancient days the privileges of Cambridge and Oxford, learning there with them those great lessons, not merely of letters, but of life, which wrought within them all that desire toward civil and religious liberty which, after many days and through many trials, bore much good fruit there and here.

Our fathers sorrowed with English Nonconformists when—two centuries and a quarter ago—for conscience' sake, they were driven out of those ancient seats of learning, and compelled, under severe and most unjust privations, to look elsewhere for that intellectual and spiritual culture which was needed to fit their sons for the effective service of God on earth. And now that, after more than two hundred years, that work of exclusion has been so far undone as to permit their honourable return to these ancient Universities; and Congregationalists have founded in Oxford a home for the theology and the faith of their churches, and are about to dedicate the same *Christo et Ecclesiæ*, be it, by this Council, hereby resolved, as follows:—

1. *Resolved:* That we rejoice with our brethren that God has put it into their hearts to found Mansfield College in Oxford, and has led them on step by step to so large and noble a fulfilment of their pious purpose.

2. *Resolved:* That we devoutly supplicate the blessing of the Great Head of the Church upon that College, beseeching Him so to endow its honoured Principal, and all who may be associated with him, and all who, in the ages to come, may succeed him and them, that its educating work for the kingdom of Christ shall be good, and only good, and that continually, so that its founders and friends of to-day may say of it, with even a larger hope—as, in 1584, Sir Walter Mildmay said to Queen Elizabeth of Emanuel College, in Cambridge, when he had founded it—"I have set an acorn, which, when it

becomes an oak, only God can tell how glorious shall be the fruit thereof."

3. *Resolved:* That these resolutions be signed by the Moderator and Secretary of this Council, and cabled to Rev. Charles Ray Palmer, of Bridgeport, Conn., now in Oxford, with the request that, as a specially-commissioned messenger from this body for that purpose, he present the same to the authorities of Mansfield College.

CYRUS NORTHROP,
Moderator.

HENRY A. HAZEN,
Secretary.

2.—LETTER FROM THE FACULTY OF THE DIVINITY SCHOOL, YALE UNIVERSITY.

Yale University, New Haven, Connecticut, U.S.A., September 25, 1889.

Rev. A. M. Fairbairn, D.D.

DEAR SIR,—The Faculty of the Divinity School in this University beg leave to present to you, and through you, to your associates in the work of government and instruction in Mansfield College, their cordial congratulations on the auspicious occasion of the opening of the institution. We rejoice with you that "a home for the theology and faith of the Congregational Churches" has been provided at Oxford. There, and in the sister University at Cambridge, the early ministers of New England received their training. This is one among the many sources of the deep interest that is felt among us in these ancient seats of learning. That Mansfield College may fulfil the best anticipations of those whose

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wisdom and liberality have led to its foundation, is the earnest wish of your Christian brethren on this side of the Atlantic.

We are, with high respect,

Very sincerely yours,

TIMOTHY DWIGHT, *President.*
GEORGE E. DAY.
SAMUEL HARRIS.
LEWIS O. BRASTOW.
GEORGE B. STEVENS.
GEORGE P. FISHER.
FRANK C. PORTER.

3.—ADDRESS FROM THE FACULTY OF THE THEOLOGICAL SEMINARY, ANDOVER, MASS.

September 26, 1889.

The Council of Mansfield College.

REVEREND AND DEAR SIRS,—Permit us to send to you our cordial congratulations on the auspicious opening of Mansfield College. We have watched with deep interest the movement which has resulted in its foundation, and have admired the clear perception of a great opportunity —the forecast, patience, courage, and high ideals and hopes which are now indissolubly associated with its establishment. Your endeavour must command the respect and goodwill of all lovers of truth. In the present divided state of Christendom it is important, with reference to the removal of these divisions, or their adjustment to the controlling power of a manifested and all-persuasive spiritual unity, that each portion of

the Christian Church should develop, under the most favourable conditions, its own best thought and life, that it may be clearly seen what each can contribute to the good of the whole body, and also, it may be, that each may learn more perfectly wherein it is defective. Where can such contributions to the common weal of the one kingdom of our common Lord be in principle and purpose better originated and more effectively stimulated than at such a seat and centre of power as the University of Oxford?

We are specially attracted by the event you are commemorating through our own Puritan and Congregational traditions, which are so intimately interwoven with yours. The early clergy of New England were largely graduates of your two great Universities. Oxford sent to us a Davenport, a Mather, and others. Such men gave us the best characteristics and forces of our civilisation, love of truth and of the freedom that goes with it, and is indispensable to it, the sense of its religious worth, some abiding appreciation of its supreme necessity for the recovery of men to God, and the transformation of human society into a Divine kingdom. We can sympathise with the trial that you have borne in your long exile from the ancient seats of learning, dear to your fathers, who had studied and taught in them, and to you for the fathers' sake; and we have ardently admired the heroic devotion with which, under circumstances of severe trial, you have steadfastly adhered to the purpose of maintaining an educated Christian ministry, and of reliance upon truth as the Divinely-appointed instrumentality for gathering churches, and imparting to them a vigorous and continuous life. We honour the men who have taught in your theological academies and colleges. The names of many of them were dear to the founders of our beloved seminary. Your theologians have had authority, such authority

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as Congregationalists reverence, in our lecture-rooms. The leading spirit in the founding of Phillips Academy, of which the Andover Theological Seminary is an outgrowth, Lieutenant-Governor Phillips, left a fund for the distribution of religious books, and particularly referred in his gift to writings of your Philip Doddridge, and to the "Divine Songs" of Dr. Watts. The very name "Academy," given to our institution in its beginnings, reminds us of those noble schools in which for a century or more your ministry was so thoroughly trained.

We cannot but think, also, that in that return of the Puritan to Oxford which your welcome there emphasizes and your presence there will make fruitful, there is something specially fitting, something poetically complete; something—shall we not say?—divinely ordered, in the fact that you go back to Oxford as a Theological College? Nothing was so dear to the Puritan as his religion, and no science in his esteem was so sacred and ennobling as divinity. In no true and worthy sense, therefore, could it be said that he had gone back to Oxford—the Oxford of Owen and Goodwin and John Howe—if he were not there authorised and free to teach theology. It has been our pleasure to have numbered your honoured head, Principal Fairbairn, among our lecturers, and we recognise in him a theologian and scholar worthy to follow the eminent divines to whom we have just referred. We doubt not he will receive, in the new and responsible position which he now occupies, the united and hearty support of the great fellowship of churches he represents, and that its ministry will be quickened through its entire membership by the sense and thrill of a new opportunity, and of a wonderful righting of an ancient and stubborn wrong. No men in the kingdom were by inheritance more firm believers in the power of truth, more ardent cultivators

of it, or more devoted friends of education than the Nonconformists who, more than two centuries ago, were ejected from the Universities. And banishment from these schools was to them not only exile from Hellas and Pierian founts, but from the yet more longed-for springs and heights of sacred learning. Yet they did not "bate a jot of heart or hope." One treasure they could not be deprived of, an open Bible; one secret and assurance of victory they could not lose, their trust in truth and God. And again the Puritan has won!

> Peace hath her victories
> No less renown'd than War.

And it is one of the blessings of such triumphs that foes are converted into friends.

Mansfield College, we are told, rears its stately halls on "a portion of the old cricket-ground of Merton College"—that College which is pre-eminent beyond all others as the *fons et origo* of your Universities. You go back to your own hearthstone and never-forgotten altars. If the new is grafted into the old, still it is of the trunk and the root. And we seem to hear the ancient University saying to you, its latest branch, "You are grafted into your own olive tree."

The Puritan Vice-Chancellor of old addressed himself to his work "trusting in a promised Divine presence, according to the demands of the age and its providential opportunity, integrity of conscience alone supplying the place of all other aids and ornaments, and with a spirit neither depressed nor servile." This faith, this spirit, we believe are yours. And like this great leader, you too will turn to the source of all power and strength for His ministers, "the eternal fountain of supply in Christ, who furnisheth seasonable help to every pious endeavour, unless our littleness of faith stand in the way; thence light, thence strength, thence

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courage are to be waited for—nay, rather are to be prayed for."

With renewed congratulation and cordial salutation, we are, very respectfully and fraternally yours,

JOHN P. GULLIVER.
EGBERT C. SMYTH.
WILLIAM JEWETT TUCKER.
JOHN PHELPS TAYLOR.
JOHN WESLEY CHURCHILL.
GEORGE HARRIS.
EDWARD Y. HINCKS.
WILLIAM H. RYDER.
GEORGE F. MOORE.
WILLIAM LADD ROPES, *Librarian.*

We send this letter by the Rev. Charles Ray Palmer, D.D., an honoured alumnus of Andover Seminary.

In addition to the above Dr. Ray Palmer presented an address from the Churches of Bridgeport, Conn., and a resolution from the First Congregational Church of the same city.

II.—LETTERS FROM FRIENDS.

Harvard Divinity School,
Cambridge, Mass., May 27, 1889.

Principal A. M. Fairbairn, D.D.

DEAR SIR AND BROTHER,—Allow me to return my acknowledgments to you and your associates for the

courtesy of an invitation to attend the meetings in connection with the opening of Mansfield College.

My engagements, I regret to say, will forbid me to be present; but you are quite right in presuming that I shall keenly sympathise in the joy and promise of the occasion.

Indeed, the event will be hailed by many hearts in many lands as a happy augury of that recognition of the oneness of all who are in Christ which is the conspicuous note of discipleship.

May the representatives of our precious Congregational faith and order prove true alike to their ancestral traditions and the expectations of their friends, and thus render themselves heartily welcome to the position among princely scholars which they have at length won.

Believe me to remain, in Christian love,

Fraternally yours,

J. HENRY THAYER.

Extract from letter of Dr. H. M. Dexter, *of Boston, U.S.A.*

Should I live, and all go well, I shall be very likely to go abroad another summer, when I shall pay my respects to the Institution in whose founding all intelligent American Congregationalists rejoice. A number of Americans, I hope, may be present. I must rejoice with you in the grand outcome of so much labour and enthusiasm—a result which *I regard as of a value beyond any one event of modern English Congregational history.* I earnestly hope that all, and more than all, which the most sanguine of you can anticipate or desire will be realised in connection with it.

Addresses and Letters.

New York,

May 3, 1889.

My Dear Dr. Fairbairn,—I have just received a formal invitation to the opening of Mansfield College next October. Believe me that it is a matter of sincere regret that I cannot accept this invitation and be with you on this occasion. The establishment of a Congregational Theological Institution in Oxford is an event in which all the children of the Puritans have a profound interest. It is an event which I hope will result in a demonstration that the maintenance of the spirit of religion in a great institution of learning is not dependent upon the maintenance of theological tests or a Church Establishment.

Believe me,

Yours very sincerely,

LYMAN ABBOTT.

From Dr. Adolf Harnack, *Professor of Church History in the University of Berlin.*

[Translation.]

Accept my most cordial thanks for your friendly and highly esteemed invitation to the opening of Mansfield College, which is an event of historical importance for the English Evangelical Churches. I greet it with the deepest sympathy. But, unhappily, I have to be in Italy in October, and must therefore deny myself the pleasure of being with you

at the opening and saluting you, most respected colleague.

May the blessing and grace of God rest upon your College!

Convey my respectful compliments to the gentlemen who have invited me.

I remain, in cordial remembrance of our personal acquaintance,

A. HARNACK.

Letters of congratulation and apology for absence were received from, among others:—

MR. ROBERT LINCOLN, *the Minister of the United States of America.*
PROFESSOR SCHÜRER, *of Giessen.*
PROFESSOR GÜNNING, *of Leiden.*
REV. DR. ROBINSON, *Principal of the Allegheny Theological Seminary.*
DR. PATTON, *President of Princeton College.*
PROFESSOR WARFIELD, *of Princeton.*
THE FACULTY OF THE PACIFIC THEOLOGICAL SEMINARY, U.S.A.
M. EDMOND DE PRESSENSÉ, *of Paris.*
PROFESSOR BOIS, *Dean of the Ancient Protestant Theological Faculty at Montauban.*
PRINCIPAL DONALDSON, *of St. Andrew's.*
DR. MOULTON, *of Cambridge.*

Telegrams came on the day of opening from:—

THE FACULTY OF THE CHICAGO THEOLOGICAL SEMINARY.
DR. CHANTEPIE DE LA SAUSSAYE, *Rector Magnificus of the University of Amsterdam.*
PRINCIPAL MORISON, *of Glasgow.*
DR. JOSEPH ANGUS, *of London.*

LIST OF VISITORS.

Aitken, Rev. J. B., Wilmslow
Allatt, Rev. J., Newton-le-Willows
Allen, Rev. G. J., B.A., Macclesfield
Alliott, Rev. R., M.A., Bishop's Stortford
Allsbrook, Mr. W. P. J. } Nottingham
Allsbrook, Mrs. W. P. J. }
Anderson, Mr. G., Leicester
Anderson, Rev. K. C., D.D., Bradford
Anderton, Rev. W. E., M.A. } Woodford
Anderton, Mrs. W. E. }
Andrewes, Mr. C. J., J.P., Reading
Armitage, Mr. G. F. } Altrincham
Armitage, Mrs. G. F. }
Atkin, Mr. G., Rock Ferry
Aveling, Rev. F. W., M.A. } Taunton
Aveling, Mrs. F. W. }

Baines, Mr. A. } Leicester
Baines, Mrs. A. }
Balgarnie, Rev. R. }
Balgarnie, Mrs. } London
Balgarnie, Miss }
Banister, Mr. H. C., London
Bantock, Mr. T. } Wolverhampton
Bantock, Mrs. T. }
Barker, Mr. T., Liverpool
Barnes, Rev. F., B.A., Chester
Barrett, Rev. G. S., B.A., Norwich
Bartlet, Rev. G. D., M.A. } London
Bartlet, Miss }
Beaumont, Mr. E. } Oxford
Beaumont, Mrs. E. }
Beaven, Mr. F. T., Holt
Beeby, Rev. W. M., Sheffield
Berdoe, Mr. J., M.D., London
Berry, Rev. C. A. Wolverhampton
Best, Rev. J. H., B.Sc., Mirfield
Blackie, Prof. J. Stuart, Edinburgh
Blenkarn, Mr. T. E., Rock Ferry
Bolton, Rev. F., B.A., Birmingham
Bolton, Rev. W., M.A., Hastings
Bontwood, Mr., London
Bottomley, Rev. H. E., Coventry
Bourne, Mr. W. T., Worcester
Brain, Mr. W. J., Reading
Brindley, Rev. R. B., Nottingham
Brown, Rev. J., D.D., Bedford
Bruce, Rev. Prof. A. B., D.D., Glasgow
Bruce, Mr. Wallace, Edinburgh
Buckley, Mrs. Abel, Manchester
Budgen, Mr. J., London
Bullock, Rev. J., M.A., Torquay
Bunting, Mr. P. W., London
Burch, Rev. G. J., B.A. } Oxford
Burch, Mrs. }
Burgis, Mr. C. R. } Leamington
Burgis, Mrs. }
Burroughes, Mr. W. H. } London
Burroughes, Mrs. W. H. }
Burton, Mr. C. M., London
Buxton, Mr. Travers, B.A. } London
Buxton, Mrs. Travers }
Byles, Mr. A. R., Shipley
Byles, Rev. J., London

Cain, Rev. T., Manchester
Cairns, Rev. Principal, D.D., Edinburgh
Campion, Mr. S. S., Northampton
Carlisle, Rev. H. H., LL.B., Eccles
Carnley, Miss, Leicester
Carver, Mr. J., London
Carver, Mr. T. } Stockport
Carver, Mrs. }
Cave, Rev. Principal, D.D., London
Chambers, Mr. H. T., Leicester
Chandler, Mr. H. } Birmingham
Chandler, Mrs. }
Chapman, Rev. Principal, D.D., Plymouth
Chater, Rev. J. } Southport
Chater, Mrs. }
Chinn, Mr., Birmingham
Clapham, Mr. J., London
Clarke, Rev. F. W., B.A., Frome
Clarke, Mr. James G., M.A., London
Clarke, Mr. Percy, London
Clarkson, Rev. W. F., B.A., Birmingham

Colebrook, Mr. M.
Colebrook, Mrs. } Guildford
Coleman, Miss Helen, Hastings
Collyer, Mr. J., Thrapstone
Colman, The Misses, Norwich
Conder, Rev. E. R., D.D., Leeds
Conolly, Mr. W.
Conolly, Mrs. } London
Conway, Mr. R. S., M.A., Cambridge
Cooke, Rev. J. Hunt, London
Coombs, Rev. S. M., Birmingham
Cooper, Rev. R. D., St. Neots
Cooper, Mr. J. A., Birmingham
Couchman, Mr.
Couchman, Mrs. } London
Cousins, Rev. G., London
Craig, Rev. R., M.A., Edinburgh
Craven, Mr. J., Birkenhead
Crosfield, Mr. W., J.P.
Crosfield, Mrs.
Crosfield, Miss } Liverpool
Culross, Rev. Principal, D.D., Bristol
Curwen, Mr. E. S., London

Dalby, Rev. R., Moreton-in-Marsh
Dale, Dr. R. W.
Dale, Mrs.
Dale, Miss
Dale, Miss L. } Birmingham
Darley, Rev. E., Towcester
Darlow, Rev. T. H., M.A., Crosbie
Davies, Rev. J. D., M.A., Aylesbury
Dawson, Mr. J., London
Dean, Mr. A. R.
Dean, Mrs. } Birmingham
Dougherty, Dr. J. B., Dublin
Drew, Mr. J., London
Duff, Rev. Prof., D.D., Bradford
Duncan, Mr. T. A.
Duncan, Mrs. T. A.
Duncan, Mr. J. } Otley
Dunford, Mr. T. G., Newcastle-on-Tyne
Dunlop, Rev. T., Bootle
Dussault, Mr. A., Birmingham
Dykes, Rev. Principal, D.D., London
Dykes, Mrs., Woodford

Eccles, Mr. E. Shorrock
Eccles, Mrs. E. S. } Huyton
Edwards, Rev. Prof. Ellis, Bala
Edwards, Rev. Prin., D.D., Aberystwith
Edwards, Mr. W. T., M.D., Cardiff
Evans, Mr. Howard, London
Evans, Mr. W., London

Falding, Rev. Principal, D.D., Bradford
Fisher, Mr. G. F., Cheadle
Firth, Mr. S., Leicester
Flatman, Mr. E., Frome
Fordred, Mr. J., Birmingham
Forgham, Mr. T., Smethwick
Ford, Mr. G. N., Ashton-on-Mersey
Forsyth, Rev. P. T., M.A., Leicester
French, Rev. J. B., St. Leonard's
French, Mr. Edwin, Winslow

Gardner, Mr. T., London
Gasquoine, Rev. T., B.A., Northampton
Gibb, Rev. Prof. J., London
Gillies, Mr. A. A.
Gillies, Mrs. } Alderley Edge
Gladstone, Dr. J. H., London
Glazier, Mr. W. R., London
Gledstone, Rev. J. P., London
Glover, Mr. B. B., Newton-le-Willows
Glyde, Miss, Rawdon
Goadby, Rev. J. J., Henley
Goddard, Mr. D. Ford, Ipswich
Godfrey, Mr. G.
Godfrey, Mrs. } Birmingham
Goldsbrough, Rev. A., M.A., Pickering
Goldsbrough, Dr. G. F., London
Goodier, Miss, Wilmslow
Gosling, Mr. H., Birmingham
Gosling, Mr. F. W., Birmingham
Graham, Mr. W., Newport, Mon.
Graham, Mr. T. J.
Graham, Mrs. } Birmingham.
Green, Rev. Prof. S. W., M.A., London
Green, Rev. T., M.A., Ashton-under-Lyne
Griffin, Mr. J., J.P., Portsmouth
Gurteen, Mr. D., Haverhill
Gwyther, Rev. J. H., B.A., Liscard

Haddon, Mrs., Bedford
Hall, Rev. F., Heckmondwike
Hall, Mr. W. G.
Hall, Mrs. } Sheffield
Hallowes, Mrs., Birmingham
Halsey, Rev. J., London
Hamilton, Rev. J. A., Saltaire
Hampton, Mr. S., Reading
Hankinson, Mr. T. J.
Hankinson, Mrs. } Bournemouth
Hannay, Rev. A., D.D., London
Hardman, Mr. C., Wigan
Hargreave, Mr. J., Birmingham
Hargreaves, Mr. J., Rock Ferry
Harley, Rev. R., M.A.
Harley, Mrs.
Harley, Miss
Harley, Miss C. } Oxford
Harris, Mr. J. T., Stone
Harris, Mr. J., Birmingham
Harrison, Rev. J. C., London

Harrison, Mr. T. W.
Harrison, Mrs. } Hanley
Hartley, Mr. W. P., Liverpool
Harvey, Mr. C., Barnsley
Hassan, Rev. E., Salisbury
Hawkes, Mr. G. F., Birmingham
Hawkins, Mr. H.
Hawkins, Mrs. } Wallingford
Hawkins, Mr. F., Oxford
Haworth, Mr. A., J.P.
Haworth, Mrs. A.
Haworth, Mr. A., jun.
Haworth, Miss
Haworth, Mr. I. G. } Altrincham
Haworth, Mr. Jesse, J.P.
Haworth, Mrs. } Bowdon
Hebditch, Miss, London
Hewitt, Mr. F., Leicester
Hewlett, Rev. J., M.A., Benares
Hicks, Mr. J., Liverpool
Hill, Mr. T. Rowley, J.P., Worcester
Hills, Mrs., Oxford
Hindsley, Rev. T.
Hindsley, Mrs. } Walsall
Hinmers, Mr. E., Cheadle, Hulme
Hinmers, Mr. W., Eccles
Hindmarsh, Mr. H.
Hindmarsh, Mr., jun. (2) } Birmingham
Holborn, Rev. A., M.A., Bradford
Holborn, Miss, London
Holborn, Mr. W., London
Horder, Rev. W. Garrett, London
Horne, Mr. C.
Horne, Mrs. } Newport, Salop
Horne, Mr. C. S., M.A., London
Horne, Mr. F., Shifnal
Horne, Mr. L. T., M.A., London
Horton, Mr. R. F., M.A., London
Howard, Mr. S., Hatherlow
Hubbard, Mr. A., London
Hull, Mr. C., Croydon
Hulme, Mr. W., Southport
Hunter, Mr. F. T., Otley

Ingall, Mr. G., Birmingham
Isherwood, Mr. J., Southport
Islip, Mrs., Leicester

James, Mr. W. F., Worcester
Jarvis, Rev. G. P., Wycombe
Jeeves, Mr. T.
Jeeves, Mrs. } Bath
Jenkins, Mr. H. W., Christchurch
Johnson, Rev. J., Sale
Johnson, Mrs. R., Chislehurst
Johnson, Rev. A. N., M.A., Leicester
Jones, Mr. E. L., Sale
Jones, Mr. I. Oliver
Jones, Mr. G. Oliver, M.A.
Jones, Misses } Liverpool
Jones, Mr. Joseph
Jones, Mr., jun.
Jones, Misses } Wolverhampton

Keay, Mr. F., Handsworth
Keep, Mr. F.
Keep, Mrs. F. } Birmingham
Kiddle, Rev. J. W., Stretford
Kidner, Mr. J.
Kidner, Mrs. } Thrapston
King, Mr. J.
King, Mrs. } London
King, Rev. J.
King, Mrs.
King, Miss } Melbourne
Kingerlee, Mr. T. H.
Kingerlee, Mrs. } Oxford
Kirkpatrick, Miss S. J., Walsall
Knight, Miss, London
Knight, Rev. J. N., Birmingham
Knott, Mr. J. F.
Knott, Mrs. J. F.
Knott, Miss E. } Staleybridge
Knox, Mr. G. W., B.Sc., London

Lawrence, Rev. E. A., Halifax
Lazenby, Mr. J., Bradford
Leadward, Mr. H. D., Bowdon
Lee, Mr. Hy., J.P., Manchester
Lee, Mr. Harold, Manchester
Legge, Rev. Prof.
Legge, Miss } Oxford
Legge, Rev. J., M.A., Leeds
Legge, Rev. J. R., M.A., Marple
Legge, Dr. Geo.
Legge, Mrs. G. } Cape Town, S. Africa
Le Pla, Rev. M. H., Exeter
Lewis, Mr. W. D., London
Lewis, Rev. W., St. Mary Cray
Lewthwaite, Mr. T., Sale
Liddiard, Mr. J. E., Hastings
Livens, Mr. F.
Livens, Miss } Leicester
Link, Mr. F., Croydon
Lord, Rev. G., Liverpool
Lovett, Rev. R., M.A., London
Lucas, Rev. J. E., Blackpool

Macfadyen, Rev. J. A., D.D.
Macfadyen, Mrs. } Manchester
McFarlane, Rev. S., D.D., Bedford
Mackay, Rev. R., London
McLaren, Rev. W. D., M.A., Creaton
McLeod, Rev. A., D.D.
McLeod, Mrs. } Birkenhead

Macliver, Mr. P. S., Weston-super-Mare
Maddock, Miss S. B. } Alsager
Maddock, Miss J. }
Mander, Mr. S. T., B.A. } Wolverh'pton
Mander, Mrs. }
Mander, Mr. E. } Birmingham
Mander, Mrs. }
Mann, Mrs. } London
Mann, Miss }
Manlove, Mr. J. E., Chesterfield
Manning, Mr. J. } Nottingham
Manning, Mrs. }
Manton, Mr. Hy., J.P., Birmingham
March, Rev. S., B.A., Worcester
Marling, Rev. F. H., Montreal
Marples, Mr. W., Birkenhead
Marples, Robert M. (Crouch End)
Marris, Mr. G. } Birmingham
Marris, Mrs. }
Marshall Mr. A., London
Martin, Mr. J. M., Blundellsands
Marychurch, Mr. J. G., Cardiff
Menzies, Mr. J. } London
Menzies, Mrs. }
Micklem, Mr. N., M.A. } London
Micklem, Mrs. }
Milligan, Rev. Prof. Wm., D.D., Aberdeen
Milligan, Mr. J. D., Thrapstone
Milligan, Mr. T. W., Bradford
Milne, Mr. J., New Zealand
Milne, Mr. W. } Bowdon
Milne, Mrs. }
Mines, Rev. A., B.A., Rock Ferry
Minshall, Mr. P. H., Oswestry
Morgan, Mr. W. F., Warminster
Morley, Rev. J. S., M.A. } Hatfield
Morley, Mrs. } Heath
Morrish, Mr. F. A., J.P., Plymouth
Morrish, Rev. F. J., Appledore
Muncaster, Rev. W. H., M.A., Beccles
Murphy, Rev. J. G., D.D., Belfast
Murray, Dr. J. A. H. } Oxford
Murray, Mrs. }
Mursell, Rev. A., London

Nicholson, Mr. B., Gosport
Nicoll, Rev. W. R., M.A., London
Nimmo, Rev. D. } London
Nimmo, Mrs. }
Nimmo, Miss M., Birmingham
Norbury, Mr. J. C., Manchester
Norris, Rev. A., London
Nunn, Rev. J., London

Oakes, Mr. J. } Halifax
Oakes, Mrs. }
Oates, Rev. J., Reading
Orr, Rev. T., Windsor

Page, Mr. E. A., Birmingham
Palmer, Rev. D. Ray, Bridgeport, Mass., U.S.A.
Park, Rev. J., London
Parker, Mr. G. E., Bilston
Paton, Mr. A. B., Crosby
Pattison, Mr. J., Birmingham
Pearson, Rev. S., M.A. } London
Pearson, Mrs. }
Pidduck, Mr. T., Malvern
Pither, Rev. J., Winslow
Powicke, Rev. F. J., Hatherlow
Poynter, Rev. J. J., Oswestry
Price, Mr. C. E., Edinburgh
Pryce, Rev. Prin. R. V., LL.B., London
Pye-Smith, Mr. A. } Croydon
Pye-Smith, Mrs. }

Radbone, Mr. E. } Oxford
Radbone, Mrs. }
Radbourne, Rev. H. E., Manchester
Raffety, Mr. C. W., High Wycombe
Ramsay, Prof. W. M., M.A., Aberdeen
Redford, Rev. R. A., LL.B., London
Reeves, Mr. J. J., Bilston
Reynolds, Rev. H. R., D.D., Cheshunt
Reynolds, Mr. J. B., Yale, U.S.A.
Rimmer, Mr. E. J., Southport
Rogers, Rev. J. G., B.A., London
Rollason, Mr. T., Handsworth
Rose, Mrs., Bedford
Rose, Mr. T. H., Oxford
Rowland, Rev. A., LL.B., London

Salmond, Rev. Prof., D.D., Aberdeen
Scott, Rev. Principal, Manchester
Scott, Rev. T., Tetsworth
Scott, Rev. Adam, Sale
Selbie, Rev. R. W., B.A. } Eccles
Selbie, Mrs. }
Sewell, Rev. R. H., B.A., Reading
Shearer, Rev. W. C., M.A., Bradford
Shepheard, Mr. A. J., London
Shepherd, Rev. R., Beverley
Shields, Mr. J., Bathgate
Shillito, Rev. J., Sutton Coldfield
Sibree, Rev. J. } Hull
Sibree, Miss }
Simon, Rev. Principal, Edinburgh
Simon, Rev. T., Leicester
Simon, Rev. H., London
Simpson, Mr. Hope, Liverpool
Slater, Rev. C. S., M.A., Plymouth
Smale, Mr. J. } Macclesfield
Smale, Mrs. }
Smith, Rev. G. C., M.A., Southport
Smith, Mr. E. } Bewdley
Smith, Mrs. }

Smith, Mr. C., Reading
Smith, Mrs. S., London
Sommerville, Mr. F. J., Bristol
Spicer, Mr. Albert, J.P. } London
Spicer, Mrs. }
Spicer, Mr. Evan } London
Spicer, Mrs. }
Spicer, Miss H. } Woodford
Spicer, Miss C. }
Spicer, Mr. Edward, J.P. } London
Spicer, Mrs. }
Stafford, Mr. J., Leicester
Stancliff, Mr. C., London
Stanley, Rev. M., Laisterdyke
Stark, Rev. J., Aberdeen
Stead, Rev. F. H., M.A., Leicester
Stephens, Rev. T., M.A., Wellingborough
Stephens, Rev. F., Birmingham
Stevenson, Rev. J. F., D.D. } London
Stevenson, Mrs. }
Stitt, Mr. S., J.P., Birkenhead
Stockwell, Rev. W. H., London

Tanner, Mr. F. S. } London
Tanner, Mrs. }
Tarbolton, Rev. A. C., Basingstoke
Taylor, Mr. Geo., Birmingham
Taylor, Mr. G. W., Melbourne
Taylor, Mr. Wm. } Birmingham
Taylor, Mrs. }
Thin, Mr. J. } Edinburgh
Thin, Mrs. }
Thomas, Rev. H. A., M.A. } Bristol
Thomas, Mrs. }
Thompson, Mr. J. }
Thompson, Mrs. }
Thompson, Miss } Wilmslow
Thompson, Miss L. }
Thompson, Mr. Arnold }
Thompson, Mrs., Birmingham
Thompson, Mr. T. H. }
Thompson, Miss } Bowdon
Thompson, Miss L. }
Thompson, Miss M. }
Tod, Miss A., Birmingham
Toms, Rev. H. S., London
Townsend, Rev. T., Shrewsbury
Townshend, Mr. T. S. } Worcester
Townshend, Mrs. }
Tozer, Rev. W., Ipswich
Turberville, Rev. A. C., St. Ives
Twentyman, Rev. G., M.A., B.D., New Barnet
Tyler, Rev. Dr. } London
Tyler, Mrs. }

Underhill, Mr. H. S. } Oxford
Underhill, Mrs. H. S. }

Veitch, Rev. R., M.A., Rochdale
Viney, Rev. Josiah, London

Waite, Rev. E., M.A., London
Walden, Rev. Keith, Halifax
Wales, Mr. J. } Rawdon
Wales, Mrs. }
Walford, Mr. H., Banbury
Walker, Rev. Prof. T., Belfast
Walker, Rev. J. W., B.A., Liverpool
Walker, Mr. T., London
Walton, Rev. J. B., LL.B., Wem
Watson, Rev. E. W., Wollaton
Watt, Mr. R. H., Bowdon
Wells, Mr. F., Chelmsford
White, Rev. Edward, London
White, Mr. G. F., J.P., London
Whittingham, Mr. W. } Walthamstow
Whittingham, Mrs. }
Whyte, Rev. P., London
Wigner, Rev. J. T., London
Wilkins, Prof. A. S., Manchester
Wilkinson, Mr. J. Rennie } Thrapston
Wilkinson, Mrs. }
Wilkinson, Rev. T., Wigan
Williams, Mr. J. Carvell } London
Williams, Mrs. }
Williams, Rev. Prof. H., Bala
Williams, Rev. J. S. } Oxford
Williams, Mrs. }
Williams, Mr. J. B., Birmingham
Williams, Rev. J. De Kewer, London
Williams, Rev. C., Benson
Williams, Mr. G. H. } Finchley
Williams, Mrs. }
Wills, Mr. W. H., J.P. } Blagdon, Somerset
Wills, Mrs. }
Wilson, Rev. A., B.A., Bristol
Wilson, Rev. C., M.A. } London
Wilson, Mrs. }
Wolfendale, Mr. T. A., B.A., Durham
Wolstenholme, Rev. J. R., M.A., Bolton
Wood, Mr. G. S. }
Wood, Mrs. } Cheadle
Wood, Miss }
Woods, Rev. W. J., B.A., London
Woodhouse, Rev. J. T. } Southport
Woodhouse, Mrs. }
Worsley, Mr. R., Reading
Wright, Rev. W. P., B.A., Bridgnorth
Wright, Mr. E., Birmingham

Young, Mr. A. W., M.A., Wolverhampton
Young, Sir George, London

Among the representative guests present were the following:—

Rev. Dr. Falding, Chairman, and Rev. Dr. Hannay, Secretary, of the Congregational Union of England and Wales.
Rev. C. Ray Palmer, D.D., special delegate from the University of Yale, the Andover Theological Seminary, and the National Council of the Congregational Churches of the United States of America.
Rev. Joseph King, Delegate from the Congregational Union of Victoria.
Rev. G. W. Thatcher, M.A., B.D., Delegate from the Congregational Theological College, Melbourne.
Mr. John Milne, Delegate from the Congregational Union of New Zealand.
Rev. F. H. Marling, Delegate from the Congregational Union of Canada.
Rev. W. Milligan, D.D., Professor of Biblical Criticism, and W. M. Ramsay, M.A., Professor of Humanity in the University of Aberdeen.
Rev. Professor Salmond, D.D., of the Free Church College, Aberdeen.
Rev. Professor A. B. Bruce, D.D., of the Free Church College, Glasgow.
Rev. Principal Cairns, D.D., of the United Presbyterian Hall, Edinburgh.
Professor J. Stuart Blackie, Professor Emeritus of the University of Edinburgh.
Rev. Principal Oswald Dykes, D.D., and Rev. Professor John Gibb, M.A., of the English Presbyterian College, London.
Rev. Alexander Macleod, D.D., Moderator of the English Presbyterian Church.
Rev. Principal T. C. Edwards, D.D., of the University College, Aberystwyth.
Professor A. S. Wilkins, LL.D., of Owens College, Manchester.
Rev. Principal Vaughan Pryce, M.A., of New College, Hampstead.
Rev. Principal Chapman, D.D., of Western College, Plymouth.
Rev. Principal Falding, D.D., Rev. Professor Shearer, M.A., Rev. Professor Duff, M.A., and Rev. E. Armitage, M.A., of the United College, Bradford
Rev. Principal Reynolds, D.D., of Cheshunt College.
Rev. Principal Cave, D.D., of Hackney College.
Rev. Principal Scott, LL.B., Rev. T. Green, M.A., and Rev. J. H. Gwyther, B.A., of the Lancashire Independent College.
Rev. J. A. Mitchell, B.A., and Mr. W. P. J. Allsebrook, of the Congregational Institute, Nottingham.
Rev. Principal Culross, D.D., of the Baptist College, Bristol.
Rev. Professor J. G. Murphy, D.D., and Rev. Professor T. Walker, M.A., of the Assembly's College, Belfast.

The following representative guests were from various causes unable to come:—

Rev. Principal Angus, D.D., of the Baptist College, Regent's Park.
Professor W. Garnett, M.A., Principal of the Royal College of Science, Newcastle.
Principal James Donaldson, LL.D., of St. Andrew's University.
Rev. Professor W. T. Davison, M.A., of the Wesleyan College, Richmond.
Rev. Principal J. Morison, D.D., of the Evangelical Union Theological Hall, Glasgow.
Rev. Professor G. Davies, of the Baptist College, Llangollen.

The following resident members of the University accepted invitations to the Luncheon :—

Master of Balliol Coll., The
President of Corpus Christi, The
Master of University, The
Provost of Oriel, The
Rector of Lincoln, The
Rector of Exeter, The
President of Trinity, The
Principal of Brasenose, The
Cheyne, Canon
Dicey, Prof.
Freeman, Prof.
Legge, Prof. Jas.
Margoliouth, Prof. D. S.
Nettleship, Prof. H.
Pelham, Prof.
Price, Prof. Bartholomew
Thorold Rogers, Prof.
Sanday, Prof. W.
Sayce, Prof. A. H.
Wallace, Prof. W.
Hatch, Dr. Edwin
Tylor, Dr. E. B.
Macdonell, Mr.
Raleigh, T., All Souls
Vernon Harcourt, A., Christ Church
Boase, C. W., Exeter
Markby, Sir W.
Christopher, Canon
Birkbeck Hill, Dr.
Gamlen, W. B., Exeter Coll.
Wilson, J. C., Exeter
Fairbrother, W. H., Linc. and Keble
Firth, C. H., Balliol
Matheson, P. E., New Coll.
Poulton, E. B., Keble
Alexander, S., Lincoln
Poole, R. Lane, Balliol
Strachan-Davidson, J., Balliol
Benson, C. R., Balliol
Farmer, J., Balliol
Underhill, G. E., Magd.
Courtney, W. L., New Coll.
Robinson, Alfred, New Coll.
Esson, W., Merton
Scott, G. R., Merton
Burnet, J., Merton
Hogarth, D. G., Magd.
Sidgwick, A., Corpus Christi
White, H. A., New Coll.
Haigh, J., Corpus Christi
Cooke, G. A., Wadham
Snow, T. C., St. John's
Hacking, A. J., Exeter
Hawker Hughes, W., Jesus
Edwards, O. M., Lincoln
Duff, A., All Souls
Shields, Cuthbert, Corpus Christi
Macan, R. W., Univ.
Stewart, J. A., Christ Church
Hunt, Dr. B.
Mayhew, Rev. A. L.
Fletcher, Rev. C. J. H.
Harley, Rev. R.
Murray, Dr. J. A. H.

The City of Oxford was represented by :—

Deazley, Mr. Sheriff Howard
Bickerton, Mr. J. J., Town Clerk
Hughes, Alderman J.
Sheard, Alderman
Seary, Alderman
Buckell, Alderman

The following, in addition to the majority of the above-named, accepted invitations to the Reception :—

Warden of Merton, The
President of Magdalen, The
Acland, Sir Henry
Hunter, Sir W., and Lady
Driver, Canon, Christ Church
Gardner, Prof. and Mrs.
Earle, Prof. and Miss
Nicholson, Mr. and Mrs. E. B.
Clifton, Prof. and Mrs.
Warde Fowler, Mr., Lincoln
Child, Dr. and Mrs.
Phelps, Rev. L. R., Oriel
Lindsay, Mr. W. M., Jesus
Russell, Mr. and Mrs. J. W., Merton
Mackinder, Mr and Mrs., Ch. Ch.
Wilson, Major C. T.
Robinson Souttar, Mr. and Mrs.
Farnell, R. L., Exeter
Soulsby, Miss, Head Mistress of the [Oxford High School for Girls
Leigh, Mr. H. D., Corpus Christi
Maitland, Miss, Lady Principal of [Somerville Hall
Ball, S., St. John's
Hobhouse, L. T., Merton
Duggan, Rev. W. B., Linc.
Watts, Dr. J., Merton
Benson, Rev. S. B., Christ Church

Besides a large number of junior members of the University.

List of Visitors who received Tickets, but were from various causes unable to be present.

Antliff, Rev. S. R., Huddersfield
Anthony, Rev. Prof. F. E., M.A., Plymouth

Beazley, Rev. J., London
Briggs, Rev. G. S., Otley
Bruce, Rev. R., D.D., Huddersfield
Bryce, Prof. J., M.P. } Oriel Coll.,
Bryce, Mrs. } Oxford
Bullock, Mr. T., Newcastle-under-Lyne
Bunce, Mr. J. T., Editor *Birmingham Daily Post*
Burton, Rev. J., B.D., Montreal

Caine, Mr. W. S., M.P., London
Calvert, Rev. J., Sheffield
Christian, Mr. P., Isle of Man
Clarke, Mr. Herbert, London.
Clemance, Rev. C., D.D., London
Cox, Rev. W. J., Dundee
Cubbon, Mr. T., Isle of Man

Davies, Mr. W. C. } Bangor
Davies, Mrs. Mary }
Davies, Rev. Prof. T. W., Haverfordwest

Ford, Mr. J. } Birmingham
Ford, Mrs. }
French, Mr. W., Buckingham

Gould, Rev. J. P., M.A., London
Green, Rev. S. G., D.D., London
Green, Mr. G. E., M.A., St. John's Coll., Camb.
Greyson, Mr. J., Scarborough
Gurteen, Mr. D., junior, Haverhill

Hadfield, Mr. G., Manchester
Hammond, Rev. T., Woodford
Hickling, Rev. C. H., Eastbourne
Hitchens, Rev. J. Hiles, D.D., London
Hunter, Rev. John, Glasgow

Jackson, Mr. A. M., Hull
Johns, Rev. J., B.A., Totnes

Kennedy, Rev. J., D.D., London
King, Mr. Joseph, M.A. } London
King, Mrs. J. }

Law, Mr. Duncan G., Bradford
Leigh, Mr. J., Manchester
Lincoln, Mr. R., United States Legation

Macliver, Mr. P. S., Bristol
Martin, Rev. D. B., M.A., London
Milligan, Mrs. } Rawdon
Milligan, Miss }
Morris, Rev. R. E., M.A., London
Moulton, Rev. W. F., D.D. } Cambridge
Moulton, Mrs. }

Nicholson, Mr. A., J.P., Leek

Parker, Rev. E., D.D., Manchester
Paton, Rev. J. B., D.D., Nottingham
Pattison, Mr. J., Birmingham
Paull, Rev. J., M.A., Cheadle
Pressensé, M. E. de, Paris

Reichel, Rev. Principal, Bangor
Reynolds, Dr. R. } London
Reynolds, Mrs. }
Ryley, Rev. G. B., London

Sargeant, Mrs. } Leicester
Shardlow, Miss }
Sellicks, Rev. J., Newton Abbot
Smith, Rev. G. W. Cowper, Tunbridge Wells
Spicer, Mr. George, London
Stoughton, Rev. J., D.D., London

Thomas, Mr. R., Royston
Todhunter, Mr. W., Isle of Man

Watt, Mr. J., Aberdeen
Williams, Mr. W., M.A., Aberystwyth
Williamson, Rev. J., M.A., Cardiff
Williamson, Mr. D., Guildford
Wilson, Mr. H. J., M.P. } Sheffield
Wilson, Mrs. }
Woodall, Mr. W., M.P., Burslem
Woods, Rev. W. J., B.A., London

Young, Rev. Dr., Birmingham

THE LIBRARY.

APPENDIX.

A.

The following is a list of the principal officers of Spring Hill. The appointments were from June to June in the earlier years, and from September to September in the later:—

Treasurer:

Rev. Timothy East, 1838—1843.
William Beaumont, Esq., 1843—1863.
Thomas Avery, Esq., 1863—1866.
Frederick Keep, Esq., 1866 *(still in office)*.

Chairman of Committee:

Rev. Timothy East, 1838—1843.
John Barker, Esq., 1843—1852.
E. B. Dimmock, Esq., 1852—1855.
W. Fowler, Esq. { 1855—1860. / 1861—1864.
H. Wright, Esq., 1860—1861.
H. Manton, Esq., 1864—1867.
Rev. A. M. Brown, LL.D., 1867.
J. A. Cooper, Esq., 1868 *(still in office)*.

Secretary of Committee:

Thomas Beilby, Esq., 1838—1856.
John Graham, Esq., 1856—1866.
Rev. G. B. Johnson, 1866—1873.
Rev. F. Stephens, 1873 *(still in office)*.

Chairman of Board of Education:

Rev. John Angell James, 1838—1859.
Dr. R. W. Dale, 1859 *(still in office)*.

Secretary of Board of Education:

Rev. John Hammond, 1838—1860.
Rev. G. B. Johnson { 1860—1866. / 1869—1873.
Rev. S. Pearson, M.A., 1866—1869.
Rev. F. Stephens, 1873 *(still in office)*.

B.

BUILDING COMMITTEE.

Chairman :

Edward Spicer, J.P.

Treasurer :

Albert Spicer, J.P.

Hon. Secretaries :

Dr. R. W. Dale.
Dr. A. Hannay.

Committee :

Rev. Dr. Allon.
Rev. G. S. Barrett, B.A.
Rev. Dr. A. M. Fairbairn.
Rev. R. F. Horton, M.A.
Rev. Prof. Jas. Legge.
Rev. Dr. Macfadyen (*the late*).
Rev. J. G. Rogers, B.A.
Rev. H. A. Thomas, M.A.
Mr. W. J. Ashley, M.A.
Mr. Edward Crossley, M.P.
Mr. Wm. Crosfield, J.P.
Mr. Abraham Haworth, J.P.
Mr. Jesse Haworth, J.P.
Mr. J. Oliver Jones.
Mr. Joseph King.
Mr. Hy. Manton, J.P.
Mr. P. E. Matheson, M.A.
Mr. A. J. Shepheard.
Mr. Edward Smith.
Mr. Joseph Thompson, J.P.
Mr. G. E. Underhill, M.A.
Mr. J. Bickerton Williams.

Financial Clerk :

Mr. Charles Stancliff.

C.

MEMBERS OF THE COLLEGE.

STAFF.

Fairbairn, Rev. Principal A. M., D.D., Mansfield College
Massie, J., M.A. (C.C.C. Oxon. and St. John's, Camb.)
Bartlet, J. V., M.A. (Exeter, Oxon.)
Selbie, W. B., M.A. (B.N.C., Oxon.)
Smith, N. H., M.A. (St. John's, Camb.)

STUDENTS.

Andrews, H. T., B.A. (Magd., Oxon.)
Collins, T. (Glasgow)
Cubbon, H., B.A. (St. John's, Camb.)
Lord, R. H., M.A. (London)
Sharp, G. (Spring Hill)
Stowell, J. H., M.A. (Glasgow)
Alden, P., B.A. (Ball., Oxon.)
Gray, G. B., B.A. (London)
Hodge, T. W. (Spring Hill)
Martin, T. H., B.A. (St. John's, Camb.)
Reason, W., B.A. (London)
Wilson, C. E., B.A. (London and Christ's Coll., Camb.)
Wood, G. A., B.A. (Balliol, Oxon.)
Sellicks, F. J. (London and Oxon.)
Anwyl, E., B.A. (Oriel, Oxon.)
Davies, E. O., B.A. Lond. (Univ. Coll., Aberystwith)
Ferguson, G. P., B.A. (Cape of Good Hope)
Garvie, A. E., M.A. (Glasgow)
Gygas, Geo. (Bonn and Berlin)
Hallack, Arthur, B.A. (Cape of Good Hope)
Macfadyen, D., B.A. (Merton, Oxon.)
Martin, D. B., M.A. (Oxon.)
Rees, R. J., B.A. Lond. (Univ. Coll. Aberystwyth)
Rowland, Alfred Norman, B.A. (London)
Stark, W., M.A. (Aberdeen)
Taylor, J. H., B.A. (St. John's Coll., Camb.)
Thatcher, G. W., M.A. (Melbourne), B.D. (Edinburgh)
Watt, J. G., M.A. (Aberdeen)

ARTS SCHOLARS AND EXHIBITIONERS.

Ireland, W. E.
Legg, W. A. H.
Macfarlane, A. J.
Parker, A. J.
Shepherd, F. J. (Lincoln Coll., Oxon.)
Macfadyen, A. (Wadham Coll., Oxon.)

D.

PROFESSORS AND LECTURES ATTENDED BY THE STUDENTS OF MANSFIELD COLLEGE

I.—COLLEGE LECTURES.

THE REV. PRINCIPAL FAIRBAIRN, D.D.:
The Philosophy of Religion.
The History of Religions.
Systematic Theology.

JOHN MASSIE, M.A.:
New Testament Exegesis.

J. VERNON BARTLET, M.A.:
New Testament Introduction and Early Church History.

W. B. SELBIE, M.A.:
Elementary Hebrew and Old Testament History.

II.—UNIVERSITY LECTURES.

THE REV. S. R. DRIVER, D.D., Regius Professor of Hebrew.

THE REV. T. K. CHEYNE, M.A., Oriel Professor of the Interpretation of Holy Scripture.

THE REV. W. SANDAY, M.A., Ireland Professor of Exegesis.

D. S. MARGOLIOUTH, M.A., Laudian Professor of Arabic.

ADOLF NEUBAUER, M.A., Reader in Rabbinical Literature.

E.

The following University Prizes and Scholarships have been taken by Mansfield men :—

1888.

SENIOR SEPTUAGINT PRIZE.—Mr. W. B. Selbie, M.A.

WILLIAMS DIVINITY SCHOLARSHIP.—Mr. H. T. Andrews, B.A.

1889.

SENIOR SEPTUAGINT PRIZE.—Mr. H. T. Andrews, B.A.

SENIOR GREEK TESTAMENT PRIZE.—Mr. J. V. Bartlet, M.A.

ELLERTON THEOLOGICAL ESSAY on "Revelation as exhibited in the Old and New Testament—Uniform, yet Progressive."—Mr. H. T. Andrews, B.A.

STANHOPE HISTORICAL ESSAY on "Wallenstein."—Mr. G. A. Wood, B.A.

WILLIAMS DIVINITY SCHOLARSHIP.—Mr. W. Reason, B.A.

PUSEY AND ELLERTON HEBREW SCHOLARSHIP.—Mr. G. B. Gray, B.A.

F.

The following men have already left the College :—

1887.—F. P. Joseland (Spring Hill), *Amoy, China.*

1888.—J. A. Robinson, M.A. (Edin.), *Portalegre, Portugal.*

1888.—H. S. Bliss, B.A. (Union Seminary, New York), *Plymouth Church, Brooklyn.*

1888.—M. B. Duncan, M.A. (Glas.), *Tai yu'en Fu, China.*

1889.—C. S. Horne, M.A. (Glas.), *Kensington.*

1889.—H. D. Griswold, B.A. (Union Seminary, New York), *Berlin.*

1889.—J. H. Jowett, M.A. (Edin.), *Newcastle.*

1889.—T. A. Wolfendale, B.A. (Camb.), *Durham.*

G.

THE following paper by the Rev. Dr. Hatch, who survived the opening little more than a fortnight, is here put in record as evidence of his sagacity, foresight, and friendliness. It appeared in *The Methodist Times*, in June, 1885. *Dr. Hatch.*

It is no paradox that some of those who a few years ago were most vigorous in endeavouring to free the old colleges of Oxford from their denominational restrictions, and who have always, though not with uniform success, endeavoured to prevent the foundation of new denominational colleges for ordinary undergraduates, should be among the first to welcome the proposed establishment within the University of Theological Halls.

For the opposition in the one case, and the welcome in the other, are expressions of the single principle that education should bring those who are being educated into contact with as many as possible of the forces of actual life. So that while, on the one hand, it is undesirable that the general education of a youth should move in a sectarian groove, and that he should be surrounded in the intercourse of daily life with those only who are in sympathy with his parents' religious convictions, it is, on the other hand, and for similar reasons, undesirable that education for the special profession of a denominational ministry should take place apart from the large influences, intellectual, moral, and religious, of the great centres of thought and culture.

Dr. Hatch. But, apart from this general consideration, there are three reasons for establishing a closer relation than has hitherto prevailed between Nonconformists and the Universities, which seem to me to have at the present time an especial force. They concern the Universities, themselves, Nonconformity, and the nation at large.

1. The foremost of these reasons concerns the Universities in their aspect as centres of religious life. Nonconformity is capable of playing, and is perhaps destined to play, the same part in them which it has already played in the larger field of general English society. Religion in England has been kept from the fate which has overtaken religion in many parts of Continental Europe chiefly by the fact that Nonconformity has existed on a considerable scale. In France and Italy a man who did not see his way to accept the dominant form of religious belief soon found himself outside religion altogether; the Protestant communities of those countries have been in some respects narrower than even Catholicism; they have afforded no real outlet for non-Catholic beliefs, and non-Catholicism in France and Italy is a synonym, not for Protestantism, but for Infidelity. In England, on the contrary, over and above the enormous services which the Nonconformist Churches have rendered in keeping alive the fires of devotion and of zeal, they have given an outlet for the expression of beliefs which, without ceasing to be Christian, were, or were thought to be, inconsistent with one or other of the tenets of the Church of England. The splendid result has been that the line which divides Conservatives from Liberals does not, as elsewhere, divide professing Christians from unbelievers. But Oxford, from which, until a few years ago, Nonconformists were practically excluded, and in which as yet the Nonconformist element has a hardly appreciable influence, does not in this respect reflect the general life of England. Partly by tradition,

Dr. Hatch.

and partly through the new energy of its members, the sacerdotal party has gained so firm a hold that the majority of the University may be divided into those who hold one or other of the modern forms of sacramentarianism, and those who tend, as far as men can, to throw off religion altogether. The Evangelicals hardly count in the enumeration; while the Broad Church party, though scarcely from its own fault, hardly exists as a religious force; it has no leaders, and no rallying point. It can scarcely be wondered at that a large number of students possessing strong religious instincts, with here and there an over-educated tutor or two, should be attracted by the beauty of Anglo-Catholic services and the definite dogmatism of Anglo-Catholic theology, nor is it to be wondered at that both students and tutors of the abler sort should tend to take up a negative attitude towards religion, or fill the void with whatever substitute for religion is to be found in Agnosticism. But the existence and working of a considerable Nonconformist element, with able Nonconformist teachers, would introduce a new and hopeful feature into the religious life of the University. With it, in all probability, a revival of religion would begin. For it would attract to itself many minds which, though possessed of strong religious instincts, are at present wandering in the dark. It would show the possibility of a vigorous Christianity which believes in Christ and yet is not sacerdotal. It would stimulate those latent forces within the Church of England itself, which the want of a leader, and the want of a creed, have either crushed into quiescence or diverted into the insufficient channels of philanthropy.

2. The second of these reasons concerns Nonconformity itself. It can hardly be denied that Nonconformity has not the weight with the educated classes of the country which it has with the commercial classes. It

Dr. Hatch. fills but a small place in public life. Some of its greatest leaders are comparatively unknown. Its special literature wants, as a rule, the *cachet* of a refined scholarship and a delicate style. Its social importance is vastly inferior to its political importance. Its intellectual influence is not at all adequate to its real intellectual force. It is out of touch with elements of society which it might, if it would, control. But there is no reason in the nature of things why this should be so. There is no reason why Nonconformity should not be as great a literary and theological force among the educated classes, as it is already a political force among the commercial and lower classes. It has on its side the inspiration of freedom and of progress. But it wants a closer and more constant contact with the world of society and of letters. I hope that I shall not be thought to cast undeserved reflections upon the highly cultured Nonconformists whom it is my privilege to know, if I say that, in general, it wants that indefinable thing called "culture," which, greatly as it has been over-estimated, is still an enormous power. And culture is the special product of University life. It is neither force nor insight, nor even knowledge; but it is that appreciation of the proportion of things, that appropriation of the noblest traditions of the past, that delicacy of mental touch, which comes to young men of ability from contact with the best of their contemporaries in historical seats of learning.

3. The third of these reasons concerns neither the Universities nor Nonconformity specially, but rather the nation in general. It can hardly be doubted that the extension of the franchise will give Nonconformists a larger share than before of political influence. It is consequently even more desirable than before that such an influence should be an educated influence. There is one reason for this which seems to me to be of especial

force. What we have chiefly to dread in English politics is a growth in the intensity of party feeling, and a widening of the chasm which divides the upper and lower classes of society. I cannot but think that if those who will be the political and religious leaders of Liberalism and Nonconformity in the future were thrown together at the Universities with those who will be the political and religious leaders of Conservatism, receiving a common training with them, learning their social ways and their modes of thought, and discussing the problems of society with them in the friendly debates of private unions, there would be a softening down of asperities and a tendency towards the minimising of points of difference, which would help more than anything else to promote a spirit of conciliation towards other types of thought and of co operation for the common good. No small part of the acerbity which shows itself in political life is due to a want of knowledge of other men's ways and thoughts, and a consequent want of sympathy with them; and University life, which brings young men of ability together under noble influences, and at an impressionable age, tends to promote national unity in precisely the degree in which men of different classes in society resort to it. *Dr. Hatch.*

It is for these reasons that some of us in Oxford welcome the proposed establishment of at least one Theological Hall. Such a hall will serve the double purpose of completing the education of those who will be the religious leaders of an important section of Nonconformists, and of furnishing a religious centre for the Nonconformist students who are scattered in the several colleges of the University, and who, from the want of such a centre, are sometimes drawn into undesirable associations. It will do its work most effectually if it has, either on its own premises, or in a chapel temporarily

Dr. Hatch. appropriated for the purpose, a regular service for University students, corresponding with the University sermon at St. Mary's. I should be especially hopeful of the success, not only of such a service, but also of the whole scheme, if some one great Nonconformist preacher, such as Dr. Dale, or Dr. Allon, or Dr. Maclaren, could make the University his home, and exercise upon the rising intellect of Nonconformity, thus gathered together in a University city, the same religious influence which he at present exercises in a great centre of population. The stimulus would be very great to Conformists and Nonconformists alike, and the result would be, with God's blessing, an enormous increase in the vitality of religion in England.

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